CHRISTIAN SPIRITUALIST

"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

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[For the Christian Spiritualist.]

POPERY AND REPUBLICANISM. SPIRITUAL CHRISTIANITY AND POLITICS. THE FUTURE OF NATIONS.

BY GEN. EDWARD F. BULLARD.

[Lecture, the substance of which was delivered at the Court House in Waukegan, Ill., March 10, 1855, but written out since.]

"Blessed are the meek: for they shall inherit the earth."—MATT. v. 5.

"Blessed are the peace makers: for they shall be called the children of God."—MATT. v. 9.

Such were the principles taught by an obscure individual over 1800 years ago. Since that time hosts have professed to preach those doctrines and few have practiced accordingly. The world however is yet filled with vice, crime and misery.

The meek have not yet inherited the earth, nor are the peace makers sufficiently numerous to make a majority in any locality.

In Judea, where these things were first taught, mankind seems to have gone back into deeper superstition and wickedness, until the inhabitants of that country are a mockery to humanity.

In Europe, supposed by many to be the locality possessing the highest civilization and the strongest faith in churchism, we find man armed against his brother in all directions.

Even here in young America, considered by us to be the land of liberty and knowledge, four-fifths of the population do not even profess to believe the theology of the churches. Of the one-fifth who do, what share, by their *fruits*, give evidence that these great principles of Spiritual christianity have taken root in their hearts? Let each man look into his own conscience and to his neighbor's conduct, and see what share practice truth and honesty.

In discussing important questions there is no use of glossing over vice, but let us look the matter fully in the face and inquire the cause of the present moral disease which palsies mankind.

It is evident that a new era is now dawning upon the world, and in giving shape to the new child it is well to glance at the history of the past, instead of relying entirely upon theory, in regard to the future.

In studying the history of the past to find the cause of all this stagnation in man's advancement, the first that strikes the mind is

POPERY.

The *principle* of Popery is not confined to the Romish Church or the head of their Priesthood, but it pervades all churches, sects, societies and parties into which the human family have heretofore associated themselves. The *power* which one mind, or a majority of minds exercises over the mental freedom of another may be defined to be Popery.

Let us prove this principle and examine its practical effects. First, the Pope of Rome, upon all Spiritual subjects compels the millions who adhere to him, blindly to submit to his doctrines and interpretations. No man dare question his infallibility, or to think for himself, and if he does so and asserts his convictions, he is punished by the ecclesiastical domination.

It was this authority that was fought so nobly for a while by Luther, but his followers soon fell into the same error under the guise of a *creed*.—Whatever man or body of men assume the Pope power, and build a creed, has thereby erected a prison house, within which to confine the human soul and prevent its development.

The moment a man is enticed into the embrace of this creed, the arms of death are around him, and progress is out of the question until he breaks loose therefrom. One says it is convenient to have the opinions of a priest or a creed to rest upon, it saves all trouble of self-thinking. That is true; but until a man does begin to think independently, he has not started in the highway of his destiny, which is to progress *intellectually* as well as morally. Until then he can see no other object in man's existence except gratifying the senses, like the ordinary animal. So long therefore as one man in a thousand does the thinking for all the rest, we could not expect them to be full men.—They would be fit subjects to form mere planks in the great highway of life to be trodden on by kings and priests. We cannot wonder then, that the toiling millions of this world have so long submitted to the crushing peal of tyranny and that they are yet trampled in the dust.

Nor does this principle of Popery rest alone in the churches, but we find its selfish arm organizing and controling the political parties of every country. Thus any convention which nominates a candidate and erects a platform and by its usage requires blind submission to its decrees, has so far adopted the principle of Popery.

Let our own experience answer when a man has occasionally been bold enough to defy the party, the platform, the convention or the candidate, we have seen him persecuted as a traitor or political heretic, as though he were guilty of heresy to a creed or Pope.

Thank God that our own age has furnished men in the State as well as Church, who dared to rise above all human shackles and assert their manhood by doing what they thought right.

The lowering clouds in the theological and political atmosphere indicate that a hurricane is near at hand. The battle has already begun in which the forces of Church and State are brought together to fight the battle between Popery and free thought.

The union of Church and State in this country has been wisely dissolved, because the former, or whore of Babylon, has been long riding and oppressing the human family. In dissolving, we have gone to the other extreme until our civil rulers have almost forgotten God and justice.

In every election that has taken place for the last two years, this fight between Popery or party on the one side, and individual freedom on the other, has manifested itself. At first it was a cloud scarcely as large as the hand, but now by its commotion the old political parties are torn in fragments and "the Church is in danger," as is apparent by the wailings of priestcraft.

In the hands of Providence a secret organization seems to have been used as a temporary weapon to stir up the elements and prepare for the greater battle. That society however itself is governed by the worst form of Popery, if it be true that the minority surrenders its judgment absolutely to the will of the majority. No society or organization can long be effective and beneficial to mankind, which does not leave each individual full freedom of thought and conscience.

The recent municipal elections have tended to give more shape to the issue which is being formed. Thus, in Detroit last week, the party and Popery men headed by the Bishop of the Roman Catholic Church on the one side, entered the canvass against the advocates of anti-Popery, and were successful by a large majority. Let not the lovers of freedom suppose that the battle is to be slight or the victory easy, but that they will find probably as early as 1856 upon the Presidential quests who country distinctly divided between questions, upon the one side, and all the combined armies of Popery on the other. The latter will be led by the Pope and his vicegerent in America, Bishop Hughes, into whose ranks many of the strongest sectarian protestants will enlist. The true Protestant however, will side with freedom even if the chosen standard bearer shall be an avowed Spiritualist.

The most bold and distinguished advocates of freedom throughout the nation are now Spiritualists, and no others, present champions in favor of *entire* freedom of thought upon religious as well as other subjects. It is obvious, therefore, that the advocates of entire freedom, will insist upon a standard bearer whose purity and firmness are above question, and whose positions are *known* to the world, in order that the great mental and moral warfare be fought upon the true issue. A contest was never yet presented to the masses of mankind, which has done so much as this will do towards bringing men to think for themselves, and step forward in the cause of mental and Spiritual emancipation. The issue boldly made must be boldly met. There will be no half way ground. True Protestantism will take the side of mental freedom while the spurious under that cloak will fall back into the ranks of Popery.

Under a republican form of goverment like ours this issue can be fully argued and disposed of.—The very principles of Republicanism require the individual to assert his manhood, and thereby only can our freedom from kingcraft as well as priestcraft be maintained. The distinguished advocates of Popery like Bishop Hughes of New York, and Bishop Lefevre of Michigan, clearly see and admit that true Republicanism and Popery cannot exist in the same nation. Hence they pronounce our institutions a failure and are using all means in their power to strengthen the bands of Popery and prevent the growth of mental and Spiritual freedom. The following sentiments are quoted to show more clearly their views and intentions.

"Heresy and unbelief are crimes; and in Christian countries, where the people are Catholics, and where the Catholic religion is an essential part of the laws of the land, they will be punished like other crimes."—*R. C. Archbishop of St. Louis.*

"The absurd and erroneous doctrines or ravings in defence of liberty of conscience is a most pestilential error. A pest of all others, the most to be dreaded in a State."—*Encyclical Letter of Pius IX. Aug. 15, 1852.*

The recent Convention at Rome consisting of 60 cardinals and 140 archbishops and bishops, full robed ecclesiastical dignitaries, met nominally to

DECREE

It is a dogma of faith, that the most Blessed Virgin in the first instant of her conception, by the singular privilege and grace of God, in virtue of the merits of Jesus Christ, Savior of the human race, was preserved exempt from all touch of original sin.

Does any reasonable man suppose that this was all that called them together? The spirit of liberty or heresy now growing in Europe, and existing in this country, is a thousand time more dangerous to Popery, than the parentage of Mary is to their advantage. Their resolves and decrees upon the question of Republicanism and liberty of conscience are not for the public eye. "*A dogma of faith*" will do to feed the superstitious, but will hardly satisfy the whole world that such was their sole design.

The great battle between Republicanism and Spiritual freedom on the one hand, and Popery on the other, being fought and won by the former, let us look at their position, when instead of Church and State, we thus see wedded together

SPIRITUAL CHRISTIANITY AND POLITICS.

We acknowledge a wide difference between Christianity and modern Churchism. That Christianity which operates upon the *inner* man, and makes him *practice truth and right*, in all cases is what Jesus taught, and can properly be called Spiritual, in distinguishing it from the formalism of the ancient and modern church Pharisees.

Politics as commonly understood from the character of public officers and seekers, has become a stench in the nostrils of decent men. Whoever engages in politic affairs is looked upon with suspicion, supposing that all may be as bad as the majority. Hence in our legislative and executive departments *honesty* is hardly professed, and seldom practiced. Of course the masses cannot be expected to attain a higher standard of virtue than their rulers, who necessarily give character to the morality of the nation. If frauds are practiced in high places before all the world, what may be expected in other localities.

Thus the head being diseased, the whole body is affected. There are many causes for this state of things. Many well meaning men, and who mean to be honest on Sunday while at church, the moment they turn into worldy or political matters, lay aside all christianity and allow themselves to be blindly led by the sectarianism of party. Instead of using their own judgment in casting their voice in favor of the most honest man, the Popery of conventions is used to select candidates, and the individual blindly follows his political Pope. These conventions are generally controlled by a small minority, and frequently the most vicious of the community. Hence this latter class practically elect all public officers and control the affairs of State.

By abstaining from conventions, or allowing them to have any binding *authority* over the individual, he surrenders his conscience to the Pope of party.

The only remedy apparent, seems to be for each individual to reserve to himself the binding force his own candidation would thus be resolved into a great jury to try the candidate entirely upon his merits. Then a man's integrity would be appreciated. Men who are not honest themselves admire that trait in others where it is not to conflict with their own selfishness. Conventions are generally made up of men who desire office, and are therefore interested jurors. The great body of the people do not desire office, and therefore are disinterested and may render a righteous verdict. Let a man of unquestioned boldness and integrity be announced as a candidate, who would be honest in all things and do to others as he would that they should do unto him, and there is yet sufficient virtue left to choose him over and above the Popery of any party.

A man thus elected would look only to God and his own conscience to direct the great affairs of State and thus would be united the Spiritual with the governmental. With such a head the body would soon grow healthy, and our glorious country be saved from following in the footsteps of all other nations who have forgotten God and the right. Unless such a change does take place, the present corruptions festering upon us will surely lead us to the same fate which overtook the nations of old. Let us consider next

THE FUTURE OF NATIONS.

This land seems to have been reserved until this era, uncontaminated by the crimes and vices of gone by ages, as the proper Eden in which God's kingdom should first be established. The great prairies of the West seem to have been cultivated by the hand of the Creator, for the land where the kingdom of truth and justice shall be established among men.

First physical, and next mental and Spiritual freedom appears to be in the order of Providence. In no country already down trodden by tyranny, poverty and vice, could the seeds of liberty be sown where they would not be choked with those thorns. Here in this new country the seed was cast in good ground and has taken root, and the result has been several Republican States where *physical* freedom is enjoyed. The United States are not properly one nation, but numerous nations bound together and controlled by a *practical* peace Congress. Some enthusiasts are dreaming of a *future* peace Congress, without realizing that we have one in full operation which has existed almost a century. The beauty of our system of Government is that each State, county, town, city, district or family is to a certain extent independent, and yet dependent upon each other. So long as each keeps within its own sphere, the machinery goes on as regular as the planetary system, and seems to operate like a wheel within a wheel. Why therefore, should we step out of our own proper locality or sphere to interfere with the local arrangements of any other district? So far as any question relates to the whole nation we are all interested, and none will complain of our action in that behalf. But as soon as a man seeks to offensively thrust his advice into others' business, he arouses passions which do harm rather than good.

It is evident that this physical freedom secured by our system of government is the forerunner of mental and Spiritual freedom which is to exist in the future. When each man becomes honest and a law unto himself, of course he will have no occasion to call upon the civil magistrate. Then a Spiritual kingdom of truth and justice will be built up around and within the old system, which will supersede its use, because then the lion and the lamb will lie down together, and no more compulsion will be necessary.

Until then, however, civil government must exist to restrain the vicious and enable true liberty to grow. It seems, therefore, that it is the duty of all lovers of freedom not to separate from society, but to take part in goverament and purify it, rather than abandon it to the selfish.

The discovery of America appears to have been the dawning of this era. The second step appears to have been the establishment of physical freedom. The third step may be said to be the organization of the federal system controlled by a peace Congress, which is destined to control the whole world and is to be practically brought into operation by the American system of Annexation. Were it not for our peace Congress, we should have had numerous wars between the different States. Why cannot the same system annex and keep peace in all America? If that can be done, why not extend the same system over the whole world and thus would war cease and the sword be beaten into the plough share.

This is practically done already in some places. What man in the State of Vermont ever expects to be called upon again to do military duty? That whole State proceeds upon the principle that war will be known no more so far as she is concerned.

The signs of the times seem to indicate that the despots of Europe are to destroy each other preparatory to the emancipation from kingcraft, which must soon take place. As soon as that occurs, Republicanism and annexation will probably follow. Thus after the Republican and Federal system is extended over the whole world, will be prepared the way for the Spiritual kingdom of truth and righteousness which cannot precede, but must follow the other.

This latter kingdom will be first established in the most favored places. In the Northern States public sentiment appears to be ripe for [illegible] of the right seed. Modern manifestations Hence in these [illegible] first became known.

If we read the signs of the times aright, we are on the eve of great changes, and to thousands those changes have already taken place in their own heart. God grant that they may continue until envy, strife, and war shall be no more, and that man may live in such manner as to fulfil his duty and destiny, and thus unite the whole human family by the strong chords of love in one common brotherhood. Then indeed, shall the meek inherit the earth.

[For the Christian Spiritualist.]

PSYCOMETRY.

Of the various modes of character-reading, Psycometry seems to have proved itself the most perfect. When Gal discovered and reduced to system the phrenologial idea, it was believed by those who embraced it to be the initial of a perfect science. But likeits successor, physiognomy, it was a limited, because an external science; a kind of attempt to apply the principles of mathematics to the soul. True as regards the active and material developments of the man, it necessarily must ignore the passive and spiritual, which is, after all, the foundation of humanity.

Psycometry, too, seems to be to phrenology as phonography to the old system of spelling by the alphabet; a kind of system of spiritual short-hand. It is difficult by phrenology alone to draw those nice shades which often must be drawn in order completely to individualize a man. Indeed, we believe it to be absolutely impossible for a phrenologist to read the character of his subject without the aid of Psycometry. So necessary is it for soul to come directly into contact with soul in order to comprehend it.

Some one may ask—"What after all, is Psycometry?" Is it anything that our hands can handle, that any of our senses can take cognizance of?" No, Thomas; and precisely because *not* recognizable by any of the external senses, the more powerful and real. It is the development of *interior senses;* senses that have been tried, and found not only *facts*, but most available and useful facts. Every man possesses these senses, as every man has hands, feet, sight, smelling, hearing, in the external, though not every one has them in a state of development. The degrees and modifications of growth of this faculty are as various as are individuals. But among Spiritualists this faculty has become as well known and more relied on than the external senses. It has become a fact, that a Psycometrist, by simply putting himself in a passive condition with regard to another person, whether that person be present or absent, can enter into his interior condition, can describe the individual *as he is* spiritually, without regard to circumstances. True, this cannot be *perfectly* done, nothing can be perfectly done until men become perfect; until every man is developed to the fullest extent of which he is capable. But there are some mediums of this sort who have attained to a surprising degree of growth and perfectness. We have seen one of those who would sit with his eyes closed, hour after hour, correctly delineating those who were put into *rapport* with him; and that not only without the presence of the subject, but without any material means of communication, or even without knowing whether the person examined were man or woman, dead or alive.

To give a few instances in point: A lady who is and does not wish to be known as a Psycometrist, possesses a remarkably clear and intuitive knowledge of the *states* of others. Being called upon to describe several persons, all whom she gave a satisfactory account of; another was given her, of whom she found it very difficult at first to form any idea. Presently she said—"This must be either a very feeble person, physically and mentally, or otherwise an infant. It seems to have the feeblest possible hold on life. But it will not die; it will grow stronger until it becomes very strong." It was an infant that had been given her for examination, a very feeble child; and it was, as she said. The child improved slowly in strength and health until it attained physical strength and developed very strong powers of intellect.

Getting into *rapport* afterwards with another person, of whom she knew nothing externally, she exclaimed, "O, what a struggle is in that woman's soul! (she had identified the person as a woman.) Her spiritual nature is constantly striving to soar; but the cares of this world, the physical necessities around her bind her to the external world. She would be grand and noble and angelic, spiritually, were she released from these benumbing circumstances which are a dead weight upon her." This also was peculiarly true; the person she described was one of the noblest of women intellectually and spiritually, but surrounded by conditions that would have crushed a less persevering and elastic nature.

Another medium was one day called upon by a German physician, to whom these things were new and doubtful. He gave her a person to delineate; she described one of great and equal development of mind—a man in fact great in *everything*. Among other facts she stated that he was a *poet*. The person proved to be Baron Von Humboldt; and the likeness was very striking to the Doctor. One thing seemed inconsistent—that the medium had described him to be a poet. But the Doctor explained it by saying that, although not generally known as a poet, the Doctor had actually published several poems, which scarcely world, had not lity been [illegible]uration as naturalist and man of science overshadowed his poetic character.

These illustrations are given, not for their remarkableness so much as for the purpose of simply proving the fact that one human being can, in the silence of his own retirement, individualize and characterize another human being, as well as though he had possessed the best possible external means of judging of him; nay, better, because more interiorly. "In the mouth of two or three witnesses" [illegible] are not wanting to convince those who are open to conviction. The only persons in these days who can doubt these things, are either those who have never investigated them, or those who *will not* investigate.

Psycometry is new only in name;—in all ages have been found men who had an intuitive knowledge of others. The faculty has most frequently been used without being recognized; and very often has been perverted to illegitimate and evil purposes. By this means great harm has hitherto been done. Men, prompted solely by self-interest, have made use of this holy gift malevolently; and in the way of fortune-telling and necromancy have wrought much harm to their fellows. Not that I would say that *all* who have been charged with being necromancers were evil men—far from it. But there *is* a perversion of this as of every other good gift of God; and the perversion of anything, be it ever so holy, makes it an unholy agent.

It would doubtless be better for all men that this faculty should be fully developed in all; for though some evil might at first result from it, good is so triumphant a principle over evil, that it would finally work itself clear. It would be the most useful of all the faculties. "The proper study of mankind is man." How can it be otherwise, when men are bound together by so many affiliations; weaving and interweaving so as to form a perfect network of attractions? No man can perform the least act wholly independent of other men. Since then our relations with others are so intimate; since our happiness is so closely entangled with theirs, what could be more valuable to us than the gift of discerning by interior impressions, who are those to whom love would most attract us, or those from whom aversion would most repel us!

Again, what could be more useful to us as benefactors of the race than to be able to see in what our neighbor could be helped; in what respects he *needed* help, in order for his development! We do well when we clothe and feed the outward man; but does it never occur to us that the inner man may be still more ragged and hungry? The skillful surgeon is he who *knows the disease* of his patient, and calmly goes to the task of applying his remedies.

A third most valuable use of this faculty is, that it is so available in the education of children. The old fashion of considering all children fit subjects for the same routine of management has become sufficiently forgotten in this enlightened age. Yet few parents and teachers are capable of discriminating well in regard to the differences in the organization of children. Few are capable of inferring *why*, under the circumstances, and in consequence of his peculiar organization, a child should commit an act that is wrong. Consequently few acquire that influence over, and skill in the management of, children, which may be attained simply by knowing when and how to change or modify the circumstances which surround them. Some may object that we must teach them to depend upon a Power that is above circumstances. It is very true; we must teach them both. We must develop them as children of nature as well as children of grace. A knowledge of our natural infirmities will, of necessity, lead us to seek for help in overcoming them; and when man's strength fails us, to whom shall we go but to Him who is the Creator and Father of man!

All things being equal, in proportion to the purity of a man's interior being will be the clearness of his psycometric understanding. Being one of the forms of wisdom, it depends for its life and growth upon its corresponding love. This forms a great motive for self-elevation, self-purification.

The grandeur of the destiny of man is overwhelming. Destined through purified loves to constantly unfold new wisdoms, till he reaches the stature of the angel. Men on the earth will yet become developed to that degree of inward apprehension that they will no longer need to ask another, as they do now, for a character of a third brother; they will be able to understand and appreciate each other's natures, and thereby anticipate each other's wants; for if every man *knew* his brother as well as himself, it would be inferentially certain that every man must *love* his brother as himself. This is that "seeing eye to eye," of which Christ speaks—he who had both known and loved all mankind. It is sad to think sometimes how far the world yet falls short of these glorious realizations; but there is, after all, much to encourage the earnest believer in God. In these latter days have been opened up to men so many glorious unfoldings of Divine Wisdom; so many men's hearts have been touched as it were with a live coal from off the Altar of Infinite love; the interior of so many have been opened; so that it has at last become an acknowledged *fact* in this material world that *man* is a *spirit*, with spiritual faculties, spiritual senses—*a spiritual body*. Hope taught men once to look through uncertainty dimly into the spiritual world; *knowledge* now points with steady finger to the [illegible] of Heaven, the floods of light which shall reilluminate the earth. Let men trust to their higher intuitions; let them *open themselves to God*, and they will grow rapidly towards that Heavenly state of love and wisdom for which we pray when we say, "thy will be done on earth as it is done in Heaven."

No man then will shrink from nor be afraid of the inspection of his heart by another; nay, rather, he will gladly be understood—gladly feel that he is *known* even as he knows himself. We regard the fact that this is already the case with many to be good [illegible] of the beauty and glory that is coming daily manifest, even to our outward senses. We try to talk, and think, and write, and speculate in a thousand ways upon these things, but at last the great *facts* of the age so tower above our heads, and so defy investigation as to "whence they come and whither they go," that we can only reverently and with uplifted eyes, like the poor Indians at Niagara, exclaim—O wonderful, O wonderful!

UNDINE.

HOPE AND MEMORY.

From Theodore Parker's Discourse on "Old Age."

An old poem of the North tells of a brave boy who in his earlier days found his mother's cottage too narrow, mourned at tending the goats on the mountain side, and felt his heart swell within him like a brook from the melting of the snow, when he saw a ship shoot like an arrow into the bay.—He ran from his mother and the goats, the Viking took him on board. The wind swelled the sails.—He saw the hill tops sink in the blue deep, and was riotously glad. He took his father's sword in his hand and swore to conquer him houses and land by the sea. But now, in his old age, his palace in Byzanthium is a weariness to him, and he longs for his mother's cottage. He dreams of the goats; all day the kids bleat for him. He enters a bank; he sails for the Scandinavian coast, and goes to the very cottage too narrow for his childhood, and eats the oaken bread of Sweden, and drinks its bitter beer; bares his forehead to the storm; sits on the rock, and there he dies.

"Bury me not I pray thee in Egypt, said old Jacob, but I will lie with my fathers; bury me in their burying place."

The scholar becomes an antiquary; he likes not young men unless he knew their grandfathers before. The young woman looks in the newspaper for the marriages, the old man for the deaths. The young man's eye looks forward; it is a hard world; he does not know it; he works little, and hopes much. The middle aged man looks around at the present; he has found out that it is a hard world; he hopes less and works more.

The old man looks back on the fields he has trod; this is the tree I planted; this is my foot step, and he loves his old house, cat, dog, staff and friends.

In lands where the vine grows, I have seen an old man sit all day long, a sunny autumn day, before his cottage door, in an old arm chair, his dog couched at his feet in the genial sun. The autumn winds played with the old man's venerable hairs; above him on the wall, purpling in the sun-light hung the full clusters of the grape ripening and maturing yet more. The two were just alike; the wind stirred the vine leaves and they fell; stirred the old man's hair it whitened yet more. Both of them were waiting for the spirit in them to be fully ripe. The young man looks forward, the old man back. How long the shadows lie in the setting sun; the steeple a mile long, reaching across the plain as the sun stretches out the hill in grotesque dimensions. So are the events of life in the old man's memory.

☞ In the economy of God, no effort, however small, put forth for the right cause, fails of its effect. No voice, however feeble, lifted up for truth, ever dies amidst the confused noises of time.—Through discords of Sin and Sorrow, Pain and Wrong, it rises, a deathless melody, whose notes of wailing are hereafter to be changed to those of triumph, as they blend with the Great Harmony of a reconciled Universe.—*Whittier.*

Christian Spiritualist.

So long as Men are Honest, so long will Success follow in the Footsteps of their Labors.

NEW YORK, SATURDAY, APRIL 28, 1855.

THE HEALING OF THE NATIONS.

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WHO ARE, AND WHAT MAKES INFIDELS.

In asking this question, we take for granted for the time, that there is such a thing as infidelity, and *ergo* such persons as infidels, for we wish to economize room and look at the argument of our opponents from their own stand point. We do this, as it has got to be quite a *fashion* with some of the orthodox, or would be pious advocates of popular *isms*, to charge Spiritualism with infidelity, both in Spirit and tendency. The following from the Hallowell Gazette (Me.) of March 31st, will outline this view of the mission of Spiritualism. It seems to have been called forth by the labors of

"One Mr. Danforth, who has the honor we believe of being a resident of Portland—or perhaps it might suit better to say Portland has the honor of claiming him as a resident—attempted, a couple of evenings recently, to enlighten the ignorant inhabitants of this city on the subject of modern Spiritualism, or as he termed it, "the new dispensation." The learned gentleman labored to show that the old, or Jewish dispensation, proved a failure, and that the succeeding dispensation, termed the Christian, had also failed of accomplishing the desired end; *hence the necessity of his new spirit-rapping, table-tipping, medium-writing, all-healing, and we may add infidel-making, insane hospital peopling, penny-catching dispensation*, with such men as this same Danforth for principal teachers and performers." (The italics are ours.)

It is said that like begets like, but in reading this extract we are reminded that in the New Testament the need and office of love are frequently pointed out and insisted upon, if we wish to be known as christians; and Paul seems to have considered it the most *practical* of virtues, since CHARITY is above "*faith* and hope," and may be called the workdress of love, for "charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil" 1 Cor. 13, 4, 5.

Pope has summed up this beautiful [illegible] the following line of his "Universal prayer:"

"Teach me to feel another's woes,
To hide the fault I see,
That mercy, I to others show
That mercy show to me."

Now, by nearly universal consent, both the philosophy of Paul and the prayer of Pope has been conceded to embody the highest conceptions of practical religion, although the *general practice* of mankind would seem to *belie* the sincerity of their acknowledgement, for instead of charity, we find the majority ever inclined to find fault, censure, criticize, and condemn, to say nothing of a tendency to slander which has never so conspicuous and made so glaringly inconsistent with the doctrine of love and charity by the bad and angry feeling that so often accompanies the mission of the critic, be he theological or literary, [illegible] the office and duty of the critic in many minds is associated with and supposed to spring from the *worst* developments of human nature.

This to us, is bad philosophy and worse religion, for the latter predicates the possibility of error, (man being *imperfect*,) and the former discriminatingly points out *why* and where the error is, while both contribute the needed remedy, that correction may be efficacious to cure. We take *criticism* therefore, in a religious and philosophical sense, to be eminently friendly to all the relations of friendship and the duties of society, for in truth it is the friend of learning and the true and ever present friend of charity. But in the above extract, there is such an evident disposition to find fault and make mountains out of mole hills, that we question not only the religious sincerity of the writer, but the wisdom of such reckless and indiscriminate association of men, names and things.

In the absence of a scientific definition of *infidelity* however, we are somewhat at a loss to estimate the true enormity of such censure, for it is possible the Spiritual family may be *infidel* to the editor of the Hallowell Gazette, and he to them, just as he and they may look through the reverse ends of the theological telescope.

In order, however, to have these reflections in some degree practical and *actual*, we premise that *infidelity* is no new thing under the sun, nor can Spiritualism be held in any way responsible for its existence. The proof of this is found in the *fact* that every *new* sect has been charged with infidel tendency, if not worse depravity in practice, and science and philosophy are still aliens to the common wealth of sectarianism, because they cannot be made to speak a narrow and dogmatic language.

Judging both science and philosophy, however, by the lives of their apostles, we incline to the opinion, that neither one nor the other is favorable to infidelity or irreligion, for the professions of both are modest, when the true disciple speaks the wisdom and not the folly of the schools.

In short, it is not theory so much as *practice* that makes *infidelity*, for before the advent of Spiritualism, it was a common acknowledgment among the churches, that *revivals* and all kinds of instrumentalities were needed to awaken the mind to a consciousness of sin, and save society from indifference to the claims of religion. Popular opinion theologically expressed, says the obvious and natural reason for all such indifference and infidelity is to be found in the *fact* of man's *depravity*. This assertion *seems* to have some sense in it, for it is a common observation, that scientific and well educated and intelligent men and women, acknowledge the claims of religion with reluctance, and keep away from church associations as much as possible; at least, they do *not* join those societies until all kinds of agencies are moved, and machinery put in motion to effect the long sought, much desired and hard worked for purpose. Spiritualism, however, in its advent, and like Cæsar "came, saw, and conquered," and has so astonished the sleepy in society and the grumblers in and out of the pulpits, that in most cases the whole thing is understood by them only, when they remember the depravity of man and his consequent predilection for infidelity and irreligion.

In order, therefore, to correct this long-standing error and show our theological neighbors that it is possible for infidels to be made by other agencies than "Spirit Rappings," "Table Tippings," &c., &c., in our age, we make a few selections from the latest theological squabble, as it illustrates the whole subject, and may *prove* "a *new* thing under the sun" to many.

In Lynn, Mass., there is, and has been for many years, a kind of rough-and-ready theologian, Parson Cooke by name, and a Presbyterian by profession, who has spent much of his time in forging ecclesiastical thunder-bolts, which he has dealt out with a freedom and ease both astonishing to sense and bewildering to patience and good temper—the more, as he generally selects some of his religious, (*i. e.* theological) neighbors for destruction or excommunication. We copy from the Lynn Bay State, April 14th, the following broadside on Methodism in general, and the Lynn Methodist in particular:—

"In regard to the operations of the Methodists in the West, he said, 'it would be better for the Western field if a Methodist foot had never trod upon it.' They had been the cause of 'covering it with Universalists, Infidels,' and so forth. 'Desolation and heathenism followed in its track.' 'The success of Methodism is the destruction of the Christian character.'—'Methodism is one thing and Christianity another.' 'The system was nothing less than a cunningly-devised plan for corrupting Christianity.' He spoke of the 'hocus pocus operations of the Methodists,' the 'spuriousness of Methodist conversions,' for which the Bible was no more responsible than for the 'Arabian Night Tales;' and he exhorted his audience to avoid and shun Methodism. He felt it to be his duty to oppose it; 'it was better to test this doctrine now than in eternity.'"

In Josselyn's Lynn Daily, April 4th, we find the report of one other effort of Parson Cooke, and clip the following:—

"Methodism grossly caricatures Calvinism, asserting that Calvinists preach the doctrine of the damnation of infants, and and charging its ministers, in several instances, with using the expression that 'hell is paved with infants' skulls.'

"The converts to Methodism are schooled to untruths. This was proved from the fact that, in relating their experiences, each told their story in the same language, showing that there had been concert of action and an agreement beforehand, in relation to what should be said. He had been present at their prayer-meetings, and on one occasion, when fifteen young converts came forward and related their experience, when the first two had finished, he had heard the whole, for those who followed told the same story."

Shade of John Wesley! What a "falling from grace" is here manifest in thy followers! Who would have supposed it possible for so much corruption, sin and infidelity to be covered over in the meek and pious assumptions of thy theology! Truly, we are surprised, for we had always enjoyed the belief there was some good in thy mission, and many of the children of earth had been made to rejoice "with joy unspeakable and full of glory" through thy mediation, and that much good would continue to spring from the same source.

But it seems we are mistaken—and sorry enough are we—for, aside of the love we cherish for the memory of the *good* and *gifted*, we had a kind of special regard for *thee*, as *thou* was't honest enough to have an opinion of thine own—when opinions cost something to get and more to keep and support when got; beside all of which, oh! John Wesley—thou was deemed worthy of Spirit visitation in thy day and generation, and angel messengers seem to have taken thy memory and labor into their own care and keeping, for all of which followers and associations, we are sad in knowing thy *thee;* for again the Parson, and so unworthy of Bay State that [illegible] the

"Innocent people have been 'drawn in and ruined by the civic attractions with which Methodism carried on its system of proselyting.' He spoke of the 'corruption of revivals,' declaring that but a few cases of real conversions could be named. 'Ruinous impressions were made,' and the evil produced greatly over-balanced the good. The system pursued by them brought discredit upon religion, was no part of Christianity, but a stumbling block in the way of the spread of religious truth. They first led to 'delusion, and then to the renouncement of all religion,' to backsliding and shipwreck of all character. 'Spurious revivals spread like wildfire,' and their effect was like that produced upon a burnt field when everything was consumed. No dependence could be placed on Methodist revivals. Nineteenths of the converts proved spurious, passing over to the ranks of infidels. Young men had been drawn in and the Methodist system had been the cause of 'wholesale ruin of ruin to the young.'"

[illegible] for if is very much like human nature to say, that if Parson Cooke knows there is so much corruption in this part of the theological world, why may there not be more and worse of the same kind in the rest? And some of the Lynn friends have already brought to light an item of theological history, which Mr. Josselyn in his "Lynn Daily" uses to illustrate the fact that "those who live in *glass houses* should not throw stones." It reads as follows:—

"A propos of foreign missions we will tell a story, the facts of which have been stated to us by one who helped cultivate the crop and drink the liquor. Not many years ago it seemed good to the Society over which the Rev. Mr. Cook now ministers, to do something for foreign missions; but, as their money was short, they voted to plant a piece of the parsonage ground, where David Taylor's house now stands, with potatoes, and apply the profits to that purpose. They had a BEE to plant, a BEE had of it; but, when the potatoes were sold and their bills called in, it was found that the bill for liquor used at the three BEES was more than the worth of the potatoes, and, as the Society had agreed to furnish the spirit, they were obliged to pay a balance to a West Lynn grocer."

Now this is all *sad* and *bad* in one sense, for criticism and exposure are seldom glad tidings of *great joy* to any, be the spirit ever so kind and the language ever so delicate that executes this unpleasant duty; but in sober truth it may be said that the loss which respectable theology may suffer from this exposure and controversy—may be all gain to public morals and tolerance—as it may teach all theological critics caution and modesty in adjudging Spiritualism, and associating its name and mission with infidelity, for the obvious reflections of the majority of minds will harmonize with the following editorial remarks from the Bay State, which we submit as the *moral* of the subject:—

"We have rarely witnessed a greater degree of bigotry and intolerance than that which has been exhibited by Rev. Parson Cooke in his attacks upon the Methodists. But even in this case, we would be tolerant and charitable in judging him. *He* may be honest, but must be strangely deluded. The Methodists are the largest denomination of Christians in the United States, and quite as respectable in point of moral character. In this city they are the most numerous, and quite as respectable as any other. And Mr. Cooke charges, direct upon Methodism, that it produces the very worst of morals and society; that it is opposed to Christianity; that Infidelity, and all sorts of isms, including rowdyism, are its natural fruits. Now, if Mr. Cooke really believes all this, no church to preach it. But we would respectfully ask, Is not such proceeding more calculated to make one disbelieve the Bible, and oppose all religious organizations, than the writings of Tom Paine or the ravings of Abner Kneeland. We think that Parson Cooke's course leads directly to such a result, and that ministers of the Gospel will be far more consistent and Christ-like in preaching 'peace and good will to men,' than in abusing each other; and more likely to convert disbelievers by so doing, than by representing each other as no better than pickpockets.

"It is said that Mr. Cooke intends to publish his discourses. For his own good we hope he will not do so; although we presume he will do just as he has a mind to, and it is possible that he has gone so far that even a moderate and tolerant course would not save him from the charges which appear to be well founded—of hypocrisy, bigotry and intolerance.

THE CAUSE IN BOSTON.

Somewhat unexpectedly we received a call to the "Athens of America," and accordingly we had the pleasure of seeing some of our friends, and speaking to them at the Melodeon on Sunday afternoon and evening.

We could not spare the time to make the necessary inquiries as to progress in general; but the most common-place observer could not fail to recognize the thick signs of the times that everywhere indicated the mental activity and general excitement of the Bostonians. Nor can we now stop to make note of the elements that cause this excitement, more than to say, there seems to be coming together many phases of thought, which for years have been estranged. Among the modern forces that have been and are working for this state of things, SPIRITUALISM must take an eminent stand. If there was any doubt of the truth of this assertion, the fact that some of the most prominent ministers of Boston have condescended to notice Spiritualism, and consider it worthy of refutation, would be sufficient proof. The Rev. Dr. Putnam, of Roxbury, gave the subject a candid and favorable review on Fast Day last, while the Rev. Mr. Lathrop, of Brattle street, felt more to give the subject a counterblast, because of its "*lack* of *dignity*." This is a queer objection to come from a minister *pretending* to love the memory and religion of Jesus—considering the fact that Jesus was born in a manger, and in after life he was the friend of publicans and sinners. Theodore Parker also called attention to the subject, and presented its phases without coming to any very definite conclusion. For *once*, Theodore seems to be on the fence. Will some of our Boston friends help him over? No doubt, however, that the advent of Spiritualism is wisely timed, since there is a *divinity* that shapes the course of things and balances the economies that enters into the harmony of progress. The preliminary work has been going on in the political agitation of the times, and has been a kind of John the Baptist crying aloud in the wilderness of the nineteenth century—"Prepare ye the way of the Lord," so obvious has it been to most *thinkers* that a change must come to the theology and philosophy of this age. We are happy to be able to add, however, that the spiritual element is likely to be harmonizing and constructive in its mission, for the *destructive* philosophy of criticism and political agitation needs some such modifier if the excitement is to be general. Indeed, we cannot look at the presence and mission of Spiritualism in this country, and at this time, in any other light than providential and kind.

And we are happy in knowing that the *temper* of the great body of Spiritualists is in keeping with the genius of Spiritualism, and both look for, and are *working* to develop the long-prayed-for and ever-to be desired *brotherhood* among men.

No doubt there are different policies among the Spiritualists of Boston, as there are amongst other bodies of men, who are earnest in their convictions and ardent in their desires for progress and practical good. This enthusiasm, however, cannot but work for good so long as men *tolerate* and love *honest* differences, and seek to develop truth by having *differences balance each* other rather than *suppress* any phase of thought, be it conservative or radical. We return from the East, therefore, with stronger hopes for the future and a more intensified zeal for the work to be done—the more as we know the true character of our co-laborers better after every visit. The "FOUNTAIN HOUSE" continues to be a fountain of *good, healthy food*, bodily and mental, to all who may visit it from time to time, and friend Gardner seeks to make it all it should be, to give satisfaction to the friends.

The New England Association are not forgetful of the times, although at present not active. The gentlemen and ladies united in this association are loooking for, and to the future with the faith of Humanitarians, as well as Spiritualists, convinced that when reform comes, it will be powerful and efficacious for good. We hope to know soon that a more active effort will be made by these friends, centra[illegible]husetts and the East generally should

Not least among [illegible]tical and working issue. the efforts at the Melodeon [illegible] Boston will be and well calculated to call together large audiences if seconded by the proper kind of speakers. The different kinds of *Mediums* may convert the mind from extreme materialism, but philosophy and reasoning *now* as *ever* will have a work to do for the many. We are pleased, therefore, in knowing that Dr. Gardner and Mr. Done are determined to [illegible] and keep the subject of *spirit intercourse* and *man's immortality* before the people.

Of the *New England Spiritualist* alo, we may hope much, as Br. Newton has hadsome experience in the "School for Reformers," and is determined to "fight the GOOD fight" if ned be, to *live* the Spiritualist and do work for humanity.

THE FORMATION OF CIRCLESAND THE DEVELOPING OF MEDIA.

Having received two or more letrs of a like character to the following, we give t place with such explanation as our present knowledge and limited space will admit of, as no doubt there are many anxious to form Circles and develop Media. It may be proper to remark by way of explanation, to those friends who may have favored us with like requests, that their letter was given to another person, in hope of a more scientific and accurate answer than could be expected from us. As however the time has not permitted of such an answer, we give the following reflections as suggestive of, rather than reliable conclusions.

We make this distinction, because observation and much reflection warrants this general truth, that all mediumship differs in some degree, be that little or much. There is an obvious reason for this in the organization of the medium, since it is now generally admitted that the differences of social life are organic and constitutional, rather than accidental or educational.

The rules for the formation of Circles therefore, until we know very much more of the many sciences that may enter into Spiritual anthropology, must in the nature of the case be elementary and general, rather than specific and definite.

NORFOLK, Va., April 15th, 1855.

EDITOR OF THE CHRISTIAN SPIRITUALIST: You would confer a favor on many of the friends of progress in this *city*, by answering through your columns the following inquiries:

1st. What is the best way to proceed in forming Circles for testing the Spiritual phenomena; the kind of table, and the number of operators requisite to succeed?

2d. Does the Medium rap, or is the table sounded through invisible means?

3d. In what manner is the alphabet formed by which to understand the answers by the raps?

4th. Why is it in the reported *bodily* manifestations at the North, that the *light* has to be *extinguished* before the phenomena can take place?—Many here on that account suppose it all a trick, and cannot understand why the manifestations cannot occur as well in the broad glow of light.

Our people have taken much interest in the Spiritual phenomena now transpiring in many parts of the country, and a capable lecturer and medium who would visit us, would no doubt find it not only profitable to himself, but a great help to the cause of progress and reform. Our population is nearly twenty thousand, and we have never yet had a lecturer of the kind among us. He would draw full houses, and increase the number of proselytes rapidly. We ask you then, sir, to use your influence in inducing some suitable lecturer to pay us a visit as early as possible. The price of passage to Norfolk is only $8 from your city by the fine steamers Jamestown and Roanoke, and board here and other expenses quite moderate.—Send us a good reliable medium and lecturer.

MANY FRIENDS.

1st. The "best way to form a Circle," is to have an equal number of both sexes, the number not exceeding eight or ten. If however, the company is *harmonious* and all desire to *know* the *truth*, and seek it in the love of good, twelve or fourteen may sit in the Circle, but as a general rule, eight or ten will be more likely to preserve harmony than a larger Circle. Numbers is a consideration however, only as the Circle is enlarged, the chances are multiplied for getting *curious* and *inquisitive* rather than truth loving and Spiritual members, owing to the education and culture of the times.

The rule given in the New Testament by Jesus, is "that where two or three are gathered in *my name*, there shall I be," which gives us an intimation of the *Spirit* that should attend the Circle, rather than the law to be observed for development.

Too much importance cannot well be attached therefore, to the conditions of mind that enter into the formation of the Circle, since it is evident *now* as in the times of Jesus and the apostles, that "FAITH is the *substance* of *things hoped* for and the evidence of *things not seen*," and therefore, has much to do with the success of the effort. Why this is, it would be difficult to give a philosophic reason, although we may approximate the truth by remembering, that either a too anxious or a to opositive state of mind is unfriendly to the *intuitive* and *receptive* state of the Spirit. Man Spiritually, should be in all the moods and tenses of his being, passive, for *passivity* seems to be the first and most fundamental law of mediation. The Spirits, however, not unfrequently give the most satisfactory direction, because most definitely appropriated to the *needs* of the Circle, as the following will suggest, which was given at a Circle not long since. "Dear friends, all come to the table. We are happy to meet our firm, stedfast friends. When you call upon us in *honest* and *good* faith, we gladly respond. We are daily forming new telegraphic lines, which will enable you to communicate with us with more facility."

As to the kind of table, it makes little difference appearently, as in this city, (New York,) every kind is in use, from *pine* to mahogany and walnut.

4d. Both of these methods are used, but when the medium raps, the hand is generally made to strike on the table. In the case of Miss Catharine Fox, and her sister, Mrs. Brown, the response seems generally to be close to the person of the medium, although in a good and harmonious circle, the "raps" may be, and are made, anywhere at the desire of the friends.

3d. The two most common methods of using the alphabet are: 1st, by calling the letters over; 2d, by having them on a card, and pointing to them in the order of the alphabet. Either will do, but selection may be used at the desire of the medium or Spirits.

To understand the affirmative or negative when questions are asked, let it be understood that *one* "rap" means NO, *two*, perhaps, or doubtful, and *three*, Yes.

4th. The *reason* why the *light* is put out or the room darkened, is not well known, but is generally supposed to result from some necessities in organic and Spiritual chemistry, that we cannot now understand, except in a very general sense. The obvious reason assigned is, that the gas or lamp burning, consumes some element in the atmos[illegible]*re* to the [illegible]should be economized, as it is *necessa*- presence and manifesta[illegible]manifestation of Spirit- suppose that *darkness* is more favora[illegible] many equilibrium and passivity. DARKNESS, however, is *not* absolutely necessary where the circle is harmonious, and the medium strong; for in the circles in Hartford, where the Spirit *hand, arm* and BODY were seen, the gas was brilliantly burning.

We must close with these reflections, as we have not the necessary room to develop any one of these questions as they should be, if the modifications pro and con were pointed out in detail.

It is to be hoped, however, that the friends will find these suggestive of progress, until their own experience, or some of our correspondents give *more light* on the subject.

As to LECTURERS, we will do all we can to remind the fraternity of the wishes of our Southern friends, as we desire the spread of the cause in general, and wish it among those who long for it coming, in particular.

☞ We expect to be present and address the friends at Verplank Point on next Sunday.

THE USE OF CONFERENCES.

We call the attention of the friends to our report of the conference proceedings (in another part of our issue) of Friday, the 20th of April. The remarks of the speakers of that evening are eminently practical, and open most important suggestions as to the objects and teachings of Spiritualism. The observations of Brother Putnam are conceived in the purest spirit of religious truth—and in a condensed form—he has laid bare not only the philosophy of Spiritualism, but has given a very reasonable solution of many of the difficulties which beset this all-important subject, not only as regards us, who believe that spirits do communicate, but as regards the whole world, not only the ministerial but the lay portion.

His observations gave a true exposition of the use of conferences. If the observations he has made were acted upon, then we should have that harmonious feeling which truly conduces to the happiness and well-being of us all.

The theory—we must not call it a theory, but truth he propounded—was such as could be received, not by the spiritual body only, but by the whole Church. It interferes with no sectarian views, but tends to soften those jarring crudities which unhappily sometimes beset us. Without going deeply into this all-important subject, he has commented upon the mere surface truth, and insists that if Spiritualism affords that undoubted evidence of the soul's immortality, then there is a *soul being* breathed into every religious faith, and man must, necessarily, because of his belief, live righteously; for when man is truly convinced of the soul's immortality, he will be rendered more alive to the importance of the life to come than by the power of belief. The things of this world will fade and die away; the brief span of life compared with the eternity of the life to come, will sink into insignificance, and man will know that the world's goods are not garnered for the life to come, for the riches of the earth must remain with the earth, and the riches which can only be carried away are the imperishable riches of the mind—which are fadeless and eternal.

The use of conferences is to tell our experiences, to lay bare the theories we have formed, that by comment we may receive instruction and realize in the interior recesses of the soul the true end of life. The facts with which Mr. Putnam illustrated his position are both startling and convincing; and we do feel that such facts as he related, especially when aided by perceptive experience, does more for the cause than all the deliveries of mysterious letters and the presentment of wonders, such as spirit hands, &c. We dismiss the subject for this time, with a commendation for the friends to imitate the example set by our Brother from Boston, and to give his remarks as extensive a circulation as possible; for more good will result to the cause of Spiritualism by such modest narratives and sensible expositions than the highest flights of philosophy, for they lay bare the soul-life of Spiritualism.

BREVITIES AND VERITIES.

A man becomes wise upon that plane upon which he receives. By reading man becomes informed in the external understanding and memory. By meditation he is unfolded in a more interior degree. By converse with Spirits he is stimulated and aroused. If these are evil he becomes subtle and brilliant, but never truly wise; if they are undergoing vastation and being attracted towards heaven, he also is vastated and drawn upward with them. But spirits have their limitations; every truth they impart is modified by their own individuality, as the crystal must take the form of the cup in which it congealed. Moreover, since like is attracted by like, *constant* intercourse with Spirits, unless modified by more interior communion, tends to confirm in man whatever peculiarity or idiosyncracy he may possess. The enthusiast, surrounded by enthusiastic Spirits, is hurried away in rhapsodies. The same is true of the rationalist, the man of mere facts, the sonorous and plausible rhetorician; they become more and more confirmed in their several tendencies; hence misdirected, one-sided or partial in their culture.—Spirit-intercourse, without due modification, intromission into the Spirit-world without previous preparation, like the fruit of the Eden-tree, but seals and confirms previous states.

But there is an influence, without limitations or imperfections, that operates inmostly and quickens with essential life. It restores the lost, renews the old, revives the dead. It may be compared in its operation to that which in the human organization is called the *vis medicatrix naturæ*. It raises up the down-trodden and oppressed among the native faculties, strengthens the weak, confirms the wavering, restrains the turbulent, comforts the mournful, assuages the irritated, and refreshes the weary. What influence can this be but that of Him who made and who preserves, who watches and defends, who is able to redeem and to save even to the *uttermost?* "Whatever God touches lives;" his breath kindles the immortal flame; his indwelling presence and encompassing sphere are support and balm, his love the fount of joy.

II.

The life of the body is the spirit; the life of the spirit is the soul; the life of the soul is the Lord.

III.

Man is a trinity because the Lord is; otherwise he could not be the finite representative and likeness of the Infinite. But in considering the threefold nature of man we must divest ourselves as much as possible of all ideas of time and space.—Conceive of the spirit as diffused on its own spiritual plane and in its outer surface connected with the body by the "nervo-vital essence" partaking of the nature of both. For as matter and spirit are discrete degrees, they can only approximate by means of an intermediate. Conceive of the soul as inter-diffused upon its own emotional plane throughout its universe. The spirit is not only within the body but encompasses it by its spherical the blaze but the light of a candle is not only in is not only within the *spirit* but [illegible] the room. So the soul as the heat of the sun is co-extensive with its radiations. And as soul and spirit are not bound by the limitations of material objects nor space, each upon its own plane, is in rapport with all who are in similar states.

The proper attitude of the body is continual service and obedience; ever passive and receptive towards the spirit, its indwelling wisdom or love; the proper condition of the spirit is to be ever open to influxes of love, which is life, from the soul. The true and normal attitude of the soul is continual prayer or receptivity of life from the Source of Life, of wisdom from the Infinite Wisdom, of blessings in the external from their Divine Proceedure. Thus the heart or inmost is filled and inspired, the mind enlighted and the form quickened and sustained.

IV.

Yet as God is one so man is essentially a unity, and must, if obedient, in the commation be redeemed throughout;—free from impurity in the affections, from error in the intellect, and from corruption in the external form. The kingdom of God cannot fully come on earth until earth, like heaven, has nought of sickness or sorrow, bereavement or desolation. Then the inhabitants of our earth may also sing with those of harmonic worlds, according to the inspired words of our own Poet:

"We change to angels by degrees;
We rise to heaven but not by dying;
We cross no dark tumultuous seas.
We leave no form in grave-yard lying;
We change, unfolding through our love,
An inner form of purer essence,
Until we rise to Heaven above,
And worship in our Father's presence."

V.

The body is to the spirit as the hard and brittle rock to the bright ductile silver, and this to the soul as the beautifully-wrought and chased vessels of that metal to fluid gold. To be truly man one must rise above the two lower planes and live in the highest. Materialism is slavery to sense, *mere Spiritualism* is indeed a nobler life than the former, as the caterpillar is above the egg, though still but a crawling worm; but the highest is a life in the inmost or love-element. Then man, like the insect wholly freed, spreads bright wings and soars to heaven.

VI.

Society is well called the *body*-politic; when young and pliant it is a glory and a defence; when stiff and decrepid a burden and hindrance; till at length, like slough, it is cast forth by all that is vital within. But if man is new-born and reclothed in the heavens, society on earth, by analogy, must have its *palingenesia* and the Lord's prayer have its entire fulfilment.

S. E. B.

STARTLING MANIFESTATIONS IN 1836.

TO THE EDITOR OF THE CHRISTIAN SPIRITUALIST—*Dear Sir:* I take the liberty to say, that the communication which accompanies this, was placed in my hands a short time since, by a very respectable clergyman of the Free Will Baptist denomination, recently a resident in this county, who was himself, a personal witness of most of what it relates. As the occurrence took place several years ago, before the new theory which your paper advocates was known, I have supposed that you might deem it of sufficient interest to give it a place in the columns of the "CHRISTIAN SPIRITUALIST." You will however, dispose of it as you think best.

I send it in the hand-writing of the clergyman from whom I received it, and without alteration.

W. S.

Singular Phenomenon at Pittsfield, N. H.

This occurred at the house of Mr. —— Priest, near the factory in Pittsfield village. It commenced on Thursday, Jan. 14th, 1836, and continued several days afterward.

The following are some of the facts related soon after by those who were eye witnesses—persons whose veracity was never questioned, and who are willing to give oath to what is here stated.

First, the door between the kitchen and parlor became suddenly buttoned, and was opened only by some persons getting into the parlor window.—This was repeated several times. At length Mr. Priest fastened the button back by driving nails on each side of it near one end. The nails, however, were soon withdrawn by the mysterious agency, and were found on the opposite side of the room. Again the nails were driven in as before, but were soon displaced, one breaking and leaving the point in the door. Nails were driven the third time and remained.

Friday was more remarkable.

First, a pain of glass was broken in a parlor window. Clothes, such as cloaks, dresses, &c., belonging to factory boarders were precipitated from the nails or hooks on which they were hung, on to the floor and under the bed; chairs were capsized and some of them thrown upon the bed, covering themselves with its clothing. The tick and strawbed were thrown round sideways, the ends dropping down towards the floor.

Next, the crockery commenced breaking up.—Plates, bowls, tea-cups and saucers, all kinds of earthern ware were seen dashing upon the floor, until nearly all that was in the house was smashed to pieces. [I picked up several of the pieces which I preserved for my cabinet.] Knives and forks were thrown upon the floor just as Mrs. P. was about to put them in the basket where they were usually kept. Meats which had just been brought from the cellar were thrown out of the vessels in which they stood upon the table, both falling upon the floor and under the table. Thus the mysterious agency continued until Monday following when it disappeared.

Mrs. Priest is a daughter of Dea. Wm. Hill, of Great Falls, where the parties now reside, and where they can be consulted if any desire to know farther of the phenomenon. Besides what took place at Pittsfield, something of a similar nature took place at the house of Dea. Hill while he resided at Strafford, and soon after the Pittsfield affair.

PRESCIENCE OF THE SPIRIT IMPLIED IN THE FORESIGHT OF MI D.

The Spirit sits as the arbitress of the reason of man, it looks out through the media of a thousand visions, and speaks through as many apparently incomprehensible intelligencies. It has a voice for every volition, and an interpreting for every voluntary energy, that opens the lips of nature with a chime of ocean or a chaunt of air. It is busy in the most minute details of being, and it enters the domain of perception and memory, making a joy or a sorrow of the past or present, and quickening the sentient states of the soul into the ascendency of inspiration.

It is easy to comprehend how God, who is a Spirit, can occupy all places with his existence, and if man be a part of this universal intelligence, his energizing to life this irresistible evidence of a [illegible] Spirit of the universe, is not more wonderful. In all operations of matter, however minute, in the growth of a mighty forest, and in the blade of grass, an aspect of the Creator is obtained. Here too is man in familiar intercourse with his Maker, and it is a good illustration of soul and body acting together. The reason of man is set at work, explaining the operation of the will of God in his production. He subjects to rules of scientific analogy the boundless life and creation of the hills, plains and valleys. Under the eye of the great task-master, he lightens the obscurity that hung around the worthless weeds that are so soon to perish, and all at once they possess wonderful attributes. The modest little flower that veils its face in the darkness shuts its pearly gate at the approach of evening, cloyed with its own perfume, and languishing for the light; now has marvellous faculties.

Our Spirits loose their ubiquity, because they do not always and invariably recognize the action of one infinitely greater; this even is almost impossible, because its barriers are so impassible, and the region so wide compared to the allotted sphere of human comprehension, that we cannot clear up and explain the visible want of harmony in the outward stamp of life to the inward signs of the Spirit. If any anguish fill the breast, whatever be the decree of Heaven, we only see the action, and cherish the wretchedness of the image rather than the order of that Spirit that balances the things of life and time. He who raises altars, or lets fall a martyr gives ascendancy to the same dominion which our Spirits fail to recognize as immutable. Upham has felicitiously illustrated the prescience or foresight of the Spirit. "A man proposes," he says, "to go to Boston or New York, or some other place of common resort, no matter where, for the purpose of transacting business there. The execution of a design of this nature, although it is difficult to mention one more simple, implies the putting forth of hundreds and thousands of volitions. And it is undoubtedly the fact, that the object in view cannot be effected without a vast number of volitions. And yet, we perceive this person goes forward with confidence, and that he makes his calculation without fear, and with the greatest feeling of certainty, that he will be able to execute them."

Now these volitions are nothing but the eyes of the Spirit looking into futurity and fathoming all its heights and depths. The operation seems entirely involuntary, and we frequently pause beneath the influence, though the claims of interest and duty furnish the motive for confidence. The foreknowledge which the Spirit has acquired is not without its predictions, that there is another reliance higher than its own promptings and resolves, although the mere human part of us spurn the thought of calamity or of dread. Respect for these inward admonitions greatly modify even involuntary actions, for even as life is involuntary, so are most of its minor suggestions and promptings.

Is it at all incompatible with the destiny of the human race—with their strength and wisdom—with their ascendancy in virtue—with their sacred religious affections and high mental developments, to call into existence a higher relation and power of the Spirit? To give a language and solution to emotion as mystically engraven upon the tablets of the Spirit as those engraved upon the celestial tables erected before the gaze of the prophet of Sinai, and which were burdened with the thought of God? Magnified as this may appear, it is only breaking loose from the thraldom of the body and members, and asserting the law of Spirit over the merely external objects and influences. It is sim-

ply giving the soul that antecedent and separate existence here which we claim for it hereafter, and endowing its sentient principle with the force and nature to which it is ultimately designated in the unseen land.

The cry of delusion raised by those whose baffled sagacity incapacitates them for investigation, does not enfeeble the relations which the all-wise has kindled into life and light, and whose ways replete with mystery, cannot be explained everywhere and to everybody. In the time of the apostle Paul, says Upham, "the opposers of religion objected particularly to the doctrine of the resurrection from the dead, on account of its being so mysterious, inexplicable and wonderful, but they did not consider till the apostle reminded them of the fact, that the seed, or the conversion of the seed sown in the ground, and rising into a plant, to fulfil a law in the economy of nature, was no less wonderful." The mind then, that penetrates the cause of one, masters the other, which Swedenborg has consummated to such a degree, as to divest the whole of mystery.

God in harmony with his creation or with earth, is a faithful exposition of the doctrine of power and dependence. How do we secure this superintendence, but by assimilation to the divine presence? How do we know that he will take compassion on us and act in our behalf? Are the signs not visible enough in the lives of thousands of his election? Are not accents whispering from the softest lips, and breaking in music upon the soul, giving cheer and solace amidst fever and strife too desolating for remembrance? Who can sit alone in the silence and darkness of mid-night, when all but the plaint of the Spirit is hushed, and not feel a realization that the infinite Spirit presides with him? Starting up in the gloom, flashes of an earthly light break upon every faculty, and the soul is precipitated into a sphere where it is destined to complete the mute ecstacy it has ordained for itself.

As an experiment, with the writ of God to sustain it, the mission of Spiritualism is worthy of a full test. It is supported by no organization of power; the wealth of church incorporations are not hers. It does not manifest itself amid the meddling influences of sacerdotal pomp or the trophies of splendor. A few human beings gather into a circle, and summon the aid and counsel of the invisible creation, and yield to those inclinations which wear most strongly under the impress of the Almighty hand. It strikingly recalls the past of eighteen hundred years, when the small band of men, called primitive christians, met in the early morning, before a ray of light awoke the world, to recite a prayer and make a vow of a holy life. There are thousands who feel that some moment, some period of existence, must be given to the sacred things of life, although they do not follow the world in making the offering. Let not persecution extinguish their revelations, for God has given one to every soul that needs it.

[For the Christian Spiritualist.]

"DO YE LIKEWISE."

When you know a thing of worth,
Revere the cause from whence it came,
Believe it is of Spirit birth,
And framed in holiest name.
Do likewise ye, when thoughts of good
Shall flow within thy mind,
There is a Spirit lives within,
Of the transcendent kind.

Flesh is the case where Spirit dwells—
Its unfold'd wants to try,
And glorious soars from earth to heav'n,
The bright eternity.
Matter was not, the Spirit all
Peopled the vasts of space,
And He design'd others should share,
Accumulative grace.

The Spirit lived above and exhalations came,
The mystic sweat exhaling,
And throughout space prevailing,
In floods of fire-like flame.
Chaos then existing formless,
Each element alone,
And motion, matter leading,
Form has from motion grown.

Motion of matter is no part,
Nor matter from the first,
But it was into being driven,
And by God's own power is nursed,
The great has the less. If the great
Had never yet within,
Spirit is given by God's own pow'r
The highest place to win.

Do ye likewise. Do ye the good
Suggested by your guide.
Do ye the good that ye would do—
If God were by your side,
For he is there and everywhere
Affined with ev'ry soul,
And manifest when flesh has not
O'er Spirit the control.

Know Spirit was the first and matter came
Through God's own Spirit pow'r,
That matter to Spirit was never sublimed
Since even time's first hour—
Matter is one, and Spirit one,
Each with itself agrees—
Spirit it is the human soul,
And matter all man sees.

No riddle this—It is a truth
Which well were dwelt upon,
For misconception in this state
A labor'd course has won,
Man in this state may learn and know,
For learn he must ere he
Approach the throne where God is known
By his affinity.

A THOUGHT.

Let those who ask what good Spiritualism can do, ask themselves what would be the effect upon the world, if every man and woman in it were to live in the perpetual consciousness of the presence of unseen beings who were observant of every thought, emotion and purpose of the human soul? That our hearts are thus transparent to spirits is true, if (we except spirits of the lower order—these read our thoughts with difficulty.) Moreover, if every person will look into the future, and see that those same beings who had been cognizant of his whole private history in this life, were to meet him at death, and be his everlasting companions, retaining in their memory every feature of his past character—such a consideration could not be without unbounded influence upon every mind. Yet so it is—we are every moment of our life writing our history in the memories of angels.

Such a consciousness as this is the sure accompaniment of a thorough belief in spirit-intercourse, and its necessary influence upon the mind is obvious; and it seems to be almost the only root that could produce that rare plant—honesty. Let the merchant, for instance, who says that a belief in Spiritualism is of no good effect, ask himself whether he would not choose such a clerk with whom to trust his business affairs as looked upon this heart as an open book, read by the eyes of the Universe. Would such a clerk be liable to make those "little appropriations," which are the subject of so much complaint against this class of individuals who puzzle (?) their acquaintances to make out how they can live so well on so little salary!

If one would select a friend with whom to open his secret joys and sorrows, would he not choose him whose heart was softened by the sensible presence of guardian spirits whom he feared to grieve? Who would not choose such a wife as cherished love as a principle ever-during as it is sacred, and destined to expand in the bright fields of spirit existence. Souls wedded such as these, would let no earthly animosity sever so bright a chain. How happy the mother who, when she had laid the earthly form of her loved one in the grave, could, with the tearless eyes of faith, see it put on its viewless presence, to be with her still, and with unseen lips, whisper into her heart again the words of heaven's love, as it did that of earth!

FLORENT.

INDEPENDENT CLAIRVOYANCE.

MR. EDITOR: Some things have occurred since I wrote you commending Mrs. Platt's Clairvoyance, which seem to require a few words of explanation as to what I mean by "Independent Clairvoyance," and what is necessary to secure the advantage of it. I find there are some who think that I mean that they can go to Mrs. Platt or another with some close test questions, and be sure that the Clairvoyant will see all the truth that pertains to the subject, even though they rather prefer that she should fail, or at least have no higher wish for her success than flows from the most ephemeral curiosity, and do not afford any of the conditions necessary for Clairvoyance. Such persons go to a Clairvoyant intending to make the case as difficult as possible, and expect her to root out the most inveterate prejudice in a single sitting.

Now, I have no sympathy at all with this class of minds, and I do not consider it much of a misfortune if such are disappointed. But what I mean is, that if one who has a friend suffering serious physical malady, will go to Mrs. Platt with the same degree of candor and hope that they would consult an eminent physician, they will have a prompt and wonderful elucidation of the disease and valuable aid given to secure a recovery.

Or if one longs for a better knowledge of Spiritual relations, and earnestly desires to understand the fact or the mode of Spiritual communications, they will find reliable aid in Mrs. Platt. Clairvoyance is the legitimate use of some of the highest Spiritual faculties. Like all the powers of the human soul, the most unworthy and doubting *may* have some advantage of it. But none can know the full power of the Clairvoyant, or the value of this faculty, until they have so far investigated, as to address a Clairvoyant with the same candor they would a physician. A good Clairvoyant will see *a fact* unless there is some obstacle. But if one requires him to spend his best powers in hunting up the house in which the patient resides—in examining organs not affected—or in ascertaining whether the patient has blue eyes or grey, or some facts equally unimportant, he cannot secure the best aid possible from this faculty.

I cannot close without saying that those who rely on a Clairvoyant to prescribe for disease, must remember that in examining for disease, they look at facts, and if clairvoyant, (clear-seeing,) they can tell the condition of organs, but the prescription for disease is a *matter of judgment*, and not the examination of a fact, and is of course more difficult than to find the disease, and the matter should be continually followed up just as if in the case of a physician.

I make these explanations from a sincere desire to aid in having the faculty made more valuable to the human family. And if Clairvoyants will secure proper magnetizers, freedom from domestic cares, and from all other obstacles they will be able to afford aid and comfort to such as go willing to put them in possession of the facts they know, in order that they may secure the most aid in ascertaining facts obscure and unintelligible. And I know of no one better able to give that aid than the person named. O. H. WELLINGTON, M. D.

No. 178 12th Street.

[For the Christian Spiritualist.]

WHAT IS THE USE OF SPIRITUALISM?

This is a question which has agitated the minds of the people since the days of Adam. We read that Adam and Eve were discontented with Spiritualism, or rather the commands of the Spirit, and consequently partook of the forbidden fruit of Time and Sense—subjecting themselves to death rather than enjoy an eternal paradise. Under the immediate supervision of the Spirit, Cain and Abel made their offerings to the Spirit. Abel was spiritual, hence his offering was accepted. Cain was sensual and selfish, hence his offering could not be accepted. Envy arose, which caused hatred, and he slew his brother. Abel was the first martyr to Spiritualism.

Time sped on, and those in whom the spiritual predominated, came to enlighten and bless the children of earth by their superior examples—by an excellence of life which emanated from the Spirit. But in the midst of the heathen world to what trials were they subjected; for the worshippers of Baal could see no use in Spiritualism, and the Spiritualists were so annoying to them in their pursuit of worldly honors or self aggrandizement, that they sought to destroy them in various ways. The Scriptures give us a narrative of the various means which were resorted to for the purpose of destroying Spiritualists. The Babylonians were anciently the same as they are now. The ancient city of Babylon, with its magnificent flowery gardens and all its marvellous outward adornments, was a true type of the children of this world, who delight only in that which addresses itself to the material senses. Hence materialism is their God, and all the God they know. The spirit within, which proceeds from the Father, lies dormant, sleeping the sleep of death until it shall be called into action by God in Christ.

My text in writing this article is, "God is a Spirit, and he seeks such to worship him as worship him in spirit and in truth." By Spiritualism all things were created. This is the power that called into life and action every thing that exists or ever did exist. Our material bodies were created by spirit power. Men and animals, trees and vegetables, together with every form of life and vegetation, come forth by spirit power.

Ye children of men, marvel no more, because by the agency of Spirit Mediums, physical substances are made to move and perform wonders. As age upon age has rolled away to the children of the earth, the earthly forms of men have become more sublimated, and freer from gross, sensual matter. Hence the Spirit, which is God, sets in action the material forms and senses of men, calling thereby all men to repentance—to the forsaking of those deadly sins which has made this world a vast repository of woe.

You who profess to love the Bible and to be dictated by its teachings, go study its sacred pages, and there learn that prophets, thousands of years ago, told you of the coming of these very things, which are to purify God's holy temple, and to give peace to the inhabitants of the earth. Doubt no more the coming of the Millenium to all such as are willing to be taught by the Spirit, which is no other than God himself—the Mighty Maker of Heaven and Earth. In the bosom of God the Father are all those whose earthly bodies are now mouldering back to dust. But they possess their own individuality, and through this Spirit-power now speak to us, assuring us of man's immortality, and that we are the brethren of angels and of the Spirits of just men made perfect. Oh! that the elements of discord would soon close through the ministration of the Spirits, and all mankind, by a culture of the Spirit within, learn to appreciate the truth. The messages of love and wisdom now flowing from Heaven through this unfolding of those mysteries which are now revealed by Him that sits upon the throne. But let all Spiritualists beware—remembering that there is a Chosen One, to whom all dominion is given, both on earth and in heaven.

"What is the use of Spiritualism?" say people of all ranks and associations of men. "What is the use of Spiritualism?" says the time-honored clergyman, who by his eloquent and smooth array of words, suits well the carnal wishes of his hearers who go away after sermon, saying that was a good discourse, lauding the minister according to their various capacities. The minister and his followers cry out—"Let us kill this Spiritualism; it is something with which we have no fellowship; it is destructive to what we hold the most highly esteemed, that of church governments; which have kept in awe, causing prating fools to be kept in silence for fear of excommunication from our honorable ranks." Let us, say they, "both by word and deed, stone this Spiritualism to death, for we are able. Have not the minds of men hitherto been kept in obedience to our wishes? Shall we now give up to this Spiritualism, and own ourselves weak men? No; we will call together our forces, and make Spiritualists retreat with the fury of our opposition. The power is vested in us to wield the minds of men, and we will shape them as we please. This vast dominion, over sea and land, wherever human beings have found a place, is ours." And thus said Nebuchadnezzar—"Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" Let all read the 4th and 5th chapters of Daniel. These show the powers of Spiritualism to the humbling of the mighty in their own conceit.

The Bible is a book of Spiritualism, and gives us many examples of its use and abuse, through the ministration of the Spirit. And all mankind must be judged by this Spiritualism. Spiritualists, with one voice, say, "The use of this power is to perfect all things in earth and in heaven." And thus saith the Spirit, "Behold! I create a new heaven and a new earth, wherein dwelleth righteousness. Here the serpent of deceit that beguiles the people, bringing upon them unutterable woe, shall be found no more. Here all tears are wiped away, for pain and death are destroyed." The former things have passed away, and all are in the enjoyment of that liberty which unites the human family in one great brotherhood, for the Spirit is all in all.

C. H. SHEPARD, Medium.

Spencer, Tioga Co., N. Y., April 9, 1855.

WHAT IS CONVERSION?

Conversion is convincing the judgment of error, by which the convert is made to yield to the influence of truth. Truth is Almighty and will prevail, but it prevails through the influence of laws, manifesting results. Hence Deity is known by His laws—and His laws by the manner in which they develop results

Thus, when we are duly and truly impregnated with all truth, shall we know more of God, be more thoroughly converted, and live more holy.—Hence be more happy, enjoying and manifesting more of Heaven, from the fact that we shall be more like God, having more of Heaven to manifest.

Regeneration will be swallowed up in conversion. Conversion in reform, and reform in righteousness. Thus the result will be in doing right, as we are righteously inclining, in making the fervent and righteous prayer which avails much in moulding internal life.

When these thoughts are simplified, thought will be introduced, which will tell us at once, to *be right, is righteousness;* and thus correct the error of a fanatical clergy, that so often bewilder the minds of honest seekers after truth.

Who can explain the difference between magnetism, mesmerism, psychology, trance or the Spiritual force that falls with the power of God on the unconverted, as is usually supposed by church members? They all consist of an agency manifested by the use of electricity, or a finely attenuated element closely related to Spirit-life. If an agency, there must be an agent to produce it. If an agent, it must have been produced by some higher authority, for no inferior can produce a superior; as no one thing can impart to another that which it does not possess.

My own opinion is, that immortal man, like all other life, is a Divine emanation, Infinite in duration, but not in comprehension. Hence its dependence on God, from whom it emanated, and on whom it continues to depend, while developing the rounds of what we call progression.

Your friend, L. BUSH.

Auburn, March 7, 1855.

Abstract of the Proceedings at the Conference at No. 555 Broadway, Tuesday Evening, April 17.

The speakers on this evening were Dr. Mahan, Mr. Benning, Mr. Odell, Mr. Levy and Mr. Miller.

Nothing which could further the cause was elicited at this meeting, but much which must have caused the deepest feelings of regret in the hearts of all who believe Spiritualism to be a truth. For from what transpired it was apparent that men who profess to believe in Spiritual truth can at the same time give way to, and indulge in those conventional feelings which the world denominates as practical jokes, thus making those truths which should be dear to them, and which lay bare the pulsations of the interior life, an agent to deception.

FRIDAY EVENING, April 20.

Mr. Putnam, of Roxbury, Boston, Mass., was introduced to the meeting by Dr. Mahan.

I came to this meeting for the purpose of listening and learning, and had no expectation I should be called upon to speak, and am ignorant of the course usually pursued here—whether facts are merely related, the philosophy of them descanted on, or whether there is a set subject for discussion.

Upon the speaker being informed that the matter was entirely as he pleased, he continued:

It seems to me that the outward physical manifestations are most important steps in advancing the belief that freed Spirits do communicate with those in the flesh. It is when we see inert matter performing its antics, and moving hither and thither, that we are induced to think whether the motive power is drawn from our own minds or of the others present, or whether it is by an action independent of the minds in the form.

It is a question of the greatest moment to us, and which should be deeply reflected upon before we draw conclusions. There are many circumstances which continually occur which show it is impossible that the actions we witness can be occasioned by the mind or minds in the form.

I was lately alone in a room with a medium, we sat at a table opposite to each other, and an empty chair had been placed on one side of the table. Whilst I was engaged in copying a communication I had received, my attention was attracted to the chair by hearing a sound, when I saw it was in motion. Supposing I knew the Spirit who was making the manifestation, I asked if it was so, when the chair was raised and a response made by its striking the floor three times. The Spirit when in the flesh had accepted Spiritualism as belief. I asked if it had any cause to regret that belief; the answer was "No." I then asked, had I better pursue it as an investigation; answer, "Yes." I then asked, would the world be benefited by Spiritualism and whether a general benefit to the world would ensue from the exposition of the Spiritual philosophy, and a number of other questions, to all of which I received satisfactory and sensible answers. During the time this continued, I watched narrowly all about, neither myself nor the medium were within several feet of the chair. When I had exhausted all my questions to which yes or no could be answered, I thanked the Spirit and then the chair was quiet. Now this is a case which could not be accounted for by the theory of the mental action of my mind or that of the medium,—and I must therefore say, that the activity of such an inert mass was a most convincing proof of Spiritual action.

It is frequently said this is a low and mean mode for Spirits to adopt. It is convincing, and we should be glad of any means which gives us the proof that Spirits can and do communicate, and are desirous to give to us their messages of love.

On another evening I visited a circle where there were several mediums, one of whom was a clairvoyant. She described a Spirit who said "Sarah Dunn has told me by visiting this circle I should get an opportunity of conveying a message to a friend in Maine." I volunteered to take down any message and would send it to its destination. A message was then given directed to a gentleman intended to comfort him, bidding him not to grieve for her, for she was alive, and that if he continued so to mourn for her, an injury to his health would be the result. She said her name was "Lizzie," and refused to give her other name. The message was directed to William Crowie, Whitefield, Maine; that his father was Major Crowie, to whom it would be better to direct the letter, as William was a young man, and therefore the letter would be more certain to arrive if so directed. From what she said it appeared she had died unexpectedly. I did not know such a name or such a town, and on inquiry found every other person in the circle was equally ignorant. After a few days I prepared a letter and directed it as above, with the conviction that there was no such place or person, as I had made inquiry but could not learn of the existence of such a place. The letter was sent, and in the course of a week I received an answer confirming the statements, and from Mr. Crowie.—I then learnt Whitefield in Maine was 150 miles from Boston, the place where the circle had been held.

Last December and in the early part of January, myself and wife were troubled with coughs, for which we took the usual remedies. After we had suffered for three or four weeks, a medium who lives in Somerville, five miles from Roxbury, was directed to procure several ingredients and have them compounded into medicines. The Spirit who directed this to be done said he was known as NATTY PUTNAM, but his name was not PUTNAM, and that the medicine was for his father and mother, Mr. and Mrs. Putnam, but they were not his parents. The directions of the Spirit were attended to, but the medium was ignorant to whom the medicine was to be conveyed. A few days afterwards she was in Boston when she mentioned the circumstance to a lady, who said the description corresponded with myself and wife, and the medium was advised to come to us. This she declined to do being a stranger. Shortly afterwards the lady saw me and told me the circumstance, and advised my going to the medium, this I declined doing, she being a stranger. A few evenings afterwards [illegible] circle, Natty came, when he was asked [illegible] the matter, he said he had directed [illegible] medicine to be prepared. On being asked now we were to get it, he said he would cause the medium to come to us. A day was suggested, which Mrs. P. said would be inconvenient; I then said let her come to-morrow and dine with us. The medium's name was given as Mrs. Sissen. The next day, about five minutes before dinner, a lady came whom I accosted as Mrs. Sissen, and I was not mistaken; she also called me Mr. Putnam. We were strangers and mutually astonished. Mrs. S. said the evening before the Spirit Natty had been to her and directed her to come. Knowing there was a difficulty about the stages, especially to a stranger, I asked how she managed to get to us. She said she was in Boston, having come on purpose, when she saw a Roxburgh stage which she was about to stop, when a voice said, not that, she permitted it to pass, together with five others; another at length came, when the voice said, that. She got in, and then said she wished to go to Mr. Putnam's.—There was another of the same name; we lived a mile apart, and she was unable to explain which she desired to visit; however, on arriving opposite my door, she was directed to pull the check. This was the more extraordinary, as this was the only stage which passed my door. After dinner we proposed a circle, when Mrs. P put several daguerreotypes on the table. On the medium looking at one she said, this is the likeness of a Spirit I saw with Natty, who said his name was Charles: this was true, and Mrs. Putnam's brother. On a subsequent occasion she came again, and then asked, was I aware that there was a humor in my body which required to be eradicated. I said, yes, I had been afflicted with scrofula. This was known but to few. I was then directed to put some drops of the medicine in my ear; an issue ran from it every month. Mrs. P. was also afflicted with an hereditary complaint, both were chronic; medicine had also been prescribed for that. We have taken the medicine three months with benefit. It is to be noted that the medicine had been prepared a week before the medium had ever seen us, and our ailments were secrets to all but our most immediate friends. When we received the medicine we supposed it was only for the colds. This also affords a clear and strong case of intelligence outside of the medium. We are each over 50 years of age and the diseases are chronic, and yet in the course of removal.

The speaker was about sitting down when he was asked how the Boston Spiritualists were progressing. When he said:

He was happy to state that for the last two months they had been more harmonious. It is known there have been differences and dissensions, but I believe these things must exist, and are as necessary as the motion which keeps the waters of the ocean sweet. I consider the most important thing for Spiritualists to do is to show that Spirits do communicate, and leave the outbirths to take care of themselves. If we desire to speak of liberality in religious or political things, it were best to let each stand under its own head, and not burden Spiritualism with them. If the facts that Spirits do communicate is presented, it is sufficient, for persons can belong to any political or religious associations, and still be good Spiritualists. If people understood that these associations are not interfered with by Spiritualism, then it will spread far and near. In good time those who come and listen will get these convictions so strongly wakened that they will not desire to continue in their old thoughts.

The more private the circles the more convincing are the facts obtained. I have but little faith that public meetings will enforce conviction, and the facts I have related strong as they are, would do but little in convincing an unbeliever. Without charging me with falsehood a stranger might suppose I was mistaken. A person to be convinced must witness for himself; for one fact seen by him will do more to induce conviction, than 100 volumes written upon the subject. Public meetings serve their purpose by bringing the friends together and making them acquainted with each other.

Dr. Sherman: The great question is, can a freed Spirit return and communicate? What shall we say to the facts we have heard. Are they physical or Spiritual? Surely not the former. Then say it is mental—if it is the action of mind on mind, the difficulty is as great as if it was Spirit upon Spirit. The phenomena is attributed to electricity, but I have never heard there was any intelligence in electricity. Spirits use electricity in their communicating no doubt. Let us take the telegraph as an illustration. I look on the two brains as the battery and the air as the wires, and the Spirits the operators. It seems to me about as singular to question whether Spirits do communicate, as if a man who had only been brought up in a telegraph office should question whether two human beings can converse face to face. My speaking is quite as wonderful as Spirits communicating. I have but one voice and yet impress all in the room with my words. The eye and ear are quite as wonderful, for to render them effective the mind must be reached. Spiritualism is nothing new, and does not seem to me so mysterious. It is only we are not used to it.—We see the needle of the compass always points to the North; yet a person seeing the phenomena and unacquainted with it, might deem it the result of a trick. There are many opinions as to what Spiritualism is; some say it is Psychology, that is the reflex of a mind upon a mind. If it be that only, then it only increases the difficulty. Psychology is directing a person's mind by fixing it on the operator, but if more appear than was in the mind of the operator, what then shall we say; here is the same difficulty. To say that Spiritualism is mere Electricity is to utter a perfect absurdity. (The speaker then related some of his experiences, and continued.) I am convinced that it is not psychology, electricity, or mesmerism that does this. Those theories I am sure are all false. There are persons who admit the agency of Spirits, but say they are bad ones; but if the Scriptural rule is applied of judging the tree by its fruits, can we say they are so? If it be a bad Spirit clothing itself in a raiment of light, then it proves too much, for such a theory would cut up by the roots all religion and all morality, for the application could be made as well to the deepest and purest truths of Christianity, and to those moral obligations the very bond and link of society as to Spiritualism.

Mr. Putnam: The objection that the Spirits are evil has, I think, been met pretty effectually. When I first avowed Spiritualism, in answer to this charge I said I was happy to hear that it was the Devil, for if it was his work he must have become converted. Still it is not to be denied that many Spirits come to us who are not elevated and pure, yet it seems to me if one can come, others can come. If we walk in the public streets we meet all grades of ignorance and intelligence. It appears to me Spiritualism is a step in advance of Mesmerism; the latter is the action of the will putting to sleep the will of another. The operator can then express his thought through his subject, or put others in *rapport* with it. This is not the whole of mesmerism, but it shows sufficient for an illustration. Well, what more is necessary in Spiritualism; the Spirit lays to sleep the Spirit in the body, and then enters within it and uses the physical organs. If this is the mode of action, who will then come? Why every Spirit who is willing to accommodate itself to the particular laws. It is not necessary to constitute a medium, that the person should be highly intellectual, conscientious or religious. The moral and religious characteristics seem not to be important in the operation, then it follows that it is not necessary that the Spirit must be either holy or good. The phenomena depends upon other actions. The will is asleep—we will illustrate by the telegraph—a villain can communicate with a villain, and the good with the good, so *vice versa*. This shows that any Spirit can come that is willing to comply with particular conditions,

I do not know much about the spheres, but as I understand the matter, Spirits with the earth's affections are nearer to the earth than those of a more elevated character. It is then possible they are more likely to come, as being nearer to earth than the more high and elevated, because the first are more in the likeness of man's nature; but if they come then it is not likely that they will continue unless with congenial minds. A wicked or bad man or woman can accost in the street a person with a mind most elevated and refined, but it does not follow that they should then become the room mates and companions of those persons, and this rule will apply to Spirit-communion.

We all know who have experience on this subject, that wicked and obstinate Spirits do frequently present themselves, but I have always found they will leave whenever serious or religious conversation is commenced; and this is because there is no congeniality in the conversation and them. The character of the Spirit is generally as is the tastes, inclination and desires of the circle. Looking at the subject from this view an important religious reflection presents itself. It is because of these views I think Spiritualism is about to develop an important philosophy to the world; by it skepticism and infidelity will be put to flight. I speak particularly of the skepticism and infidelity of the Church. The only belief the Church has of the immortality of the soul is, that they do not deny it, [illegible] proofs of the soul's none of those realizing and [illegible] our privilege to have for our experi- immortality, [illegible] that the belief of the Church amounts to a faith, that I do deny—but when they shall realize as a fact that the departed do visit and identify themselves to their friends in the flesh, then is the soul's immortality demonstrated.—When this demonstrative power is positive, then the conclusion to be drawn is irresistible, and brings with it also irresistible reasons for man to live regularly, and then man will be a *co-worker with Him* who sends "the rain upon the just and upon the unjust." It brings confirmation and strength to the weak, and confirms the halting and doubting; and those who receive it will have springs of living water opened in the heart, the streams of which will spread and send abroad the fructifying influences whose fruit is CHARITY. Each stream then will spread as widely as thought, and the ramifications will be seen in each heart; for then every heart will be made glad, and cleansed from skepticism and doubt.

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Now received and for sale at the Office of THE CHRISTIAN SPIRITUALIST, the following Works:—

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SPIRIT-INTERCOURSE: Containing incidents of Persons Experience, while investigating the new Phenomena of Spirit Thought and Action; with various Spirit communications through himself as medium. By Herman Snow, late Unitarian Minister at Montague, Mass. Boston: Crosby, Nichols & Co. New York: C. S. Francis & Co. 1853.

EPITOME OF SPIRIT INTERCOURSE. By Alfred Cridge, of Canada, Writing Medium. Boston: Bela Marsh, No. 15 Franklin street. Price 37 1-2 cents.

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Books not on our list will be procured and forwarded at the regular retail price. 8

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MRS. ANN LEAH BROWN, of the Fox family, will remove on the 1st of May from No. 64 East Fifteenth-street, to No. 1 Ludlow Place, corner of Houston and Sullivan streets.

PUBLIC CIRCLES every Tuesday and Wednesday evenings, commencing at 8 o'clock.

PRIVATE CIRCLES every day and evening, except as above, may be engaged by parties for private investigations.

JUST PUBLISHED IN PAMPHLET FORM,

NO. 1,

OF A MONTHLY PERIODICAL,

TO BE CALLED

THE PUBLIC CIRCLE,

Containing a record of facts in Spiritual Intercourse, chiefly derived from Circles held by J. B. Conklin, Medium, 542 Broadway, New York.

This enterprise is undertaken at the urgent solicitation of some SPIRIT FRIENDS of the medium, who desire in this way to provide means whereby he may give the greater part of his time to FREE PUBLIC CIRCLES, for the benefit of the needy and afflicted; where, (to use the language of a communication on the subject) "the poor hungry soul may receive the balm that will heal the wounded Spirit, without money and without price."

The Paper will be sold by the publishers and agents at Six Cents per Copy, or left at the residences of Subscribers for One Dollar per annum, payable in advance.

The labors of the Editor will be given gratuitously; and he has advanced the funds required to secure uniformity of type and paper in the successive issues of the Periodical.

The support of the friends of Spiritualism is earnestly invited; and it is hoped that the purpose avowed, and the merits of the little publication, will alike commend it to their general support.

Subscribers will please to forward names, addresses and subscriptions, to Messrs. Partridge & Brittan, Publishers, No. 300 Broadway, or to J. B. Conklin, 542 Broadway, New York.

The usual allowance to the trade. 47

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MR. WHITNEY, No. 101 4th avenue, between 11th and 12th streets, has, at the solicitation of the Spirits, both in and out of the body, organized circles for the Development of Mediums for Spiritual communications. Mr. W.'s family, numbering six persons, all mediums, have had evidence given repeatedly of their developing powers.

Further information can be obtained at Mr. W.'s residence, or by mail. 44-4w

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The editor of the Savannah Republican, Savannah, Ga., speaking of the Piano Fortes kept by Messrs. J. W. Morrell & Co., of that city, says:

"It will be seen that their stock comprises instruments of every grade of excellence, from the well-known manufacturing establishments of Chickering & Son, Horace Waters, H. Worcester, Nunns & Clark, and Bacon & Raven. It might well be supposed, that in so large a collection there would be found some fine instruments. But the [illegible] for

THERE ARE NO TEARS IN HEAVEN.

BY JOHN T. SWARTZ.

I met a child: his feet were bare;
His weak frame shivered with the cold;
His youthful brow was knit by care,
His flashing eye his sorrow told.
Said I, "Poor boy, why weepest thou?"
"My parents both are dead," he said;
"I have not where to lay my head;
O, I am lone and friendless now!"
Not friendless, child; a friend on high
For you his precious blood has given;
Cheer up, and bid each tear be dry—
"There are no tears in heaven."

I saw a man in life's gay noon,
Stand weeping o'er his young bride's bier;
"And must we part," he cried, "so soon!"
As down his cheek there rolled a tear.
"Heart-stricken one," said I, "weep not;"
"Weep not!" in accents wild he cried,
"But yesterday my loved one died.
And shall she be so soon forgot?"
Forgotten? No! still let her love
Sustain thy heart, with anguish riven.
Strive thou to meet thy bride above
And dry your tears in heaven.

I saw a gentle mother weep,
As to her throbbing heart she prest
An infant seemingly asleep,
On its kind mother's shelt'ring breast.
"Fair one," said I, "pray, weep no more;"
Sobbed she, "The idol of my hope
I now am called to render up;
My babe has reached death's gloomy shore."
Young mother, yield no more to grief,
Nor be by passion's tempest driven,
But find in these sweet words relief,
"There are no tears in heaven."

Poor trav'ler o'er life's troubled wave—
Cast down by grief, o'erwhelmed by care—
There is an arm above can save,
Then yield not thou to fell despair.
Look upward, mourners, look above!
What though the thunders echo loud;
The sun shines bright beyond the cloud;
Thou trust in thy Redeemer's love.
Where'er thy lot in life be cast,
What'er of toil or woe be given—
Be firm—remember to the last,
"There are no tears in heaven."

"THE PUBLIC CIRCLE."

The following from the "PUBLIC CIRCLE" will illustrate the method, correctness, and character of the communications given at these free and public sittings.

It should be known that Mr. Conklin will be able to give his time and attention to the public, if the public will but give the "PUBLIC CIRCLE" the helping hand.

"Well," exclaimed the medium, "that *is* curious," and he repeated the words evidently in ignorance of their drift. "What letters, Mr. Fox?" he asked. His hand wrote, "Letters"—"*this afternoon.*"

The medium here recollected two sealed letters which had been left during the day, by different strangers, desiring answers to their contents, and which were then in his letter-rack. He fetched them at once and placed them on the table. The members of the circle and the medium were giving expression to their wonder and curiosity, when a pencil was entranced; and the narrator, taking the latter with[illegible] what was uttered, verbatim.

"I am here with[illegible] both, existing in the body, were servants, or so-while servants of God. We undertook to expound from the sacred desk the Word of God, as we understood it to be revealed to us; and we have found, since putting off mortality, that the ideas and doctrines which we then promulgated, were wide of being correct. Since the period of changing spheres, we have united our efforts in trying to diffuse the truth through the various channels that are opened, and being opened to earth. I have an earthly brother, whose inmost soul yearns to know the truth, unknown to any:—and it was his brothers out of the form who impressed him to propound a few questions which we desire to answer through this Medium."

"The first is—

"*Are the doctrines that my brothers Samuel and David preached, true?*"

"An answer to that is in the preface."

"In answer to the next"—

[Here some visitors came to the door, and although it was instantly fastened to prevent interruption, the precaution was ineffectual.] "Opposing spheres repel—I would see you," (addressing the narrator,) "alone with the Medium, after the usual hour to-night."

According to appointment the sitting was resumed, at about half-past nine o'clock. The Medium was entranced before the sitting commenced. The communication was then continued—

"A violation, my dear brother, of a natural law, is what *we* term *Sin*:—there is no such word as *punishment*: there *is* such a word as *suffering*, from consequences of our ill-spent earthly life. 'GOD IS LOVE.' The merits of Christ save not the man; it is the practical living up to his example:—*works are the only merits that save the man.* The future, or the life that is to come after the physical death, ——Stay! I wish to say previously, and in order to take the questions in succession,—Heaven is where harmony is:—it is not a locality." [Then continuing the preceding sentence]—"is not a fixed condition; but a progressive life. And I would, my dear brother, with David, urge upon you to lay aside every fear, and study Nature, and obey her laws: and fit your spirit to join us in the plane that we move in, of Eternal Progression.

Your Brothers,
SAMUEL AND DAVID."

Then addressing the undersigned, it was said—

"We wish you to take the letter and the answers, and send them to Job W. Greene—No, stay! *We will send him to you.*"

Ques. "To my rooms at the Bowling Green?

Ans. "Yes.

Ques. "Should I take both letters?

Ans. "No, only the smaller one—it is that to which the answers are given."

The foregoing communication was read to the Medium, with the exception of the directions of the spirit regarding the letter and answer—of which, to strengthen the test, he was left ignorant.

The Medium then took the hand of the narrator, and, moving from the table, said, as from the spirit. "*This* need not to be recorded;" and then touchingly and with graceful dignity, thanked him for aiding the communication.

"There is a sister," it was added, "whose heart is torn with anguish; and who seeks tidings of a sister who has passed away within a week." (So understood to speak)—"The questions in the other letter are her's, and they shall be answered; but cannot be answered now. We will see the sister, and learn the facts from her, that respond to the questions; and will then give the replies. These two letters are answered, because they are dictated by an honest desire for truth;—but there is another letter"—[here the Medium's hand pointed across the room] "which will *not* be answered, because its object is the gratification of an idle curiosity."

On the afternoon following, (29th March,) a note was left at the narrator's office, during his absence, conveying the wish of Mr. "Job W. Greene," to see him. Calling as requested with the unopened letter and the foregoing communication, the latter was read to Mr. Greene and his family. Mr. Greene then opened the letter, (which proved to be the one he had left with Mr. Conklin,) and with a moral courage which is honorable to him, handed it over to be copied for publication. It was worded as follows—

"Dear Brothers Samuel and David,—Will both, or either of you answer the questions I am about to propose.

"You have both been ministers of the gospel, and taught the doctrines of the Church.

"First, *are these doctrines true?* Secondly, is sin punishable by everlasting banishment from the presence of God—and *that* in indescribable misery? Thirdly,—Is there no other way of salvation except through *faith* in the *merits* and *sufferings* of Jesus Christ?

"Eourthly, Is Heaven a location or a State?

"Fifthly, Is the state of the spirit when it passes into that world, fixed or progressive?

"These questions, dear brothers, are asked with a longing heart-felt desire to know the truth,

"Will you, if permitted, answer them through this Medium; and relieve the anxiety of one who loved you here, and still loves you in the Spirit-World. JOB W. GREENE."

[From Dream Land and Ghost Land.]

ARE ALL GHOST STORIES INCREDIBLE?

Dr. Watts declared that he could not take upon him to declare that all the stories related by Glanvil and Baxter must be false. The narrative of the ghost in the Wesley family staggered the credulity even of Dr. Priestly; and Southey remarks upon it in the life of Wesley, "such things may be *supernatural and yet not miraculous;* they may not be in the ordinary course of nature, and yet imply no alteration of its laws." The number of eminent men is very large who have been inclined to pronounce in favor of spectral appearances, while it must be admitted that many records appear to stand within the compass of most demostrative evidence. Perhaps it will not be too irrelevant if we quote some which appear to be well authenticated.

How numerous are the instances of the intercommunion between the living here, and, the living beyond the grave:

Oberlin, the lovely and gifted apostle of the Ban de la Roche, when he entered upon his pastorate, found many of his parishioners under the influence of these ideas, which appeared to him absurd superstition; but his wife visited him repeatedly after her leaving the body.

"Professor Barthe, who visited Oberlin in 1824, says, that whilst he spoke of his intercourse with the Spiritual world as familiarly as of the daily visits of his parishioners, he was at the same time perfectly free from fanaticism, and eagerly alive to all the concerns of his earthly existence. He asserted, what I find many somnambules and deceased persons also assert, that everything on earth is but a copy, of which the antitype is to be found in the other.

"He said to his visitor, that he might as well attempt to persuade him that that was not a table before them, as that he did not hold communication with the other world. "I give you credit for being honest, when you assure me that you never saw anything of the kind," said he, "give me the same credit when I assure you that I do."

"With respect to the faculty of ghost-seeing, he said, it depended on several circumstances, external and internal. People who live in the bustle and glare of the world seldom see them, whilst those who live in still, solitary, thinly inhabited places, like the mountainous districts of various countries, do. So if I go into the forest by night, I see the phosphoric light of a piece of rotten wood; but if I go by day, I cannot see it; yet it is still there.—Again there must be a rapport. A tender mother is awakened by the faintest cry of her child, while the nurse maid slumbers on and never hears it."

A friend of the writer's has had repeated communications with his departed wife since she left her earthly communion with him.

A very well known M. P. assured a lady, a most intimate friend of the writers, that since his wife had left him, by her death, his household affairs had cost him much less than they had cost him before, as his wife had come to him every night to counsel and advise him.

Who is there, who can find in such apparitions cause for fear or dread? they were our companions and guides, these departed darlings, when their being was like our own, unperfected. How much more should we hail them, now that they see so much clearer than we can, and know, therefore, so much more than we can know. Do they forbear to visit us because they know that we should foolishly be shaken with terror and alarm? Is it in kindness that they are withheld from our vision? The cases are too numerous and too well testified to regard them merely as the fictions of the brain, the cheats and illusions of the senses.—We can understand, perhaps, why they are so seldom seen; but we can also perceive a reason for their frequent visitations of the old beloved places of their abode, and happy earthly affection.

Some tales, however, have the brand of terror burnt into them, they have not the lovely relief to which reference has been made, but under any circumstances, "there is a lurking belief in nearly all minds that the dead," says the poet Whittier, "visit the places familiar to them while in this life. I am not by any means disposed to enter into an argument in behalf of this belief. It does not, however, lack greater and better names than mine in its support. For five thousand years the entire human family have given it credence. It was a part of the wild faith of the Scandinavian worshippers of Odin. It gave a mournful beauty to the battle-songs of the old Erse and Gaelic bards. It shook the stout heart of the ancient Roman. It blended with all the wild and extravagant religions of the East. How touching is that death-scene of Cyrus, as told by Xenophon, when the dying monarch summoned his children about him, entreating them to love one another, and to remember that their father's ghost would be ever at their side, to rejoice with their rejoicing, and sorrow with their sorrow! All nations, all ages, as Cicero justly affirms, have given credit to this ghost-doctrine; and this fact alone, Dr. Johnson argues, fully confirms it. The Doctor himself believed in the ghost of Cock-lane. Luther saw, talked, and fought with Spirits. Swedenborg made them his familiar acquaintances. Coleridge, and his friend, the Apostle of the Unknown Tongues, were spectre-seers. Against so much authority shall we urge the apparently common-sense view of the subject, that the apparition of a disembodied Spirit to the sensual organs of sight, hearing, and touch, is a solecism in philosophy—a subversion of all known laws of matter and mind? What will that avail with the man who has actually seen a ghost? Fact before philosophy always. If a man is *certain* he has seen the thing, there is an end of the matter. 'Seeing,' as the old adage has it, 'is believing.' Disbelief, under such circumstances would justly subject him to the charge which pious father Baxter brought against those who doubted in relation to Cotton Mather's witches: 'He must be an obstinate Sadducee who questions it.'"

All persons who have attempted to write down the faith in ghosts have found themselves puzzled by instances which appeared to be established beyond dispute. Beaumont relates, in his book called "The World of Spirits," an anecdote which is quoted by Dr. Hibbert in his well-known work on apparitions. The narrative was drawn up by the Bishop of Gloucester, from the lips of the young lady's father.

"Sir Charles Lee, by his first lady, had only one daughter, of which she died in childbirth, and when she was dead, her sister, the Lady Everard, desired to have the education of the child, and she was very well educated till she was marriageable, and a match was concluded for her with Sir W. Parkins, but was then prevented in an extraordinary manner. Upon a Thursday night, she thinking she saw a light in her chamber after she was in bed, knocked for her maid, who presently came to her, and she asked, 'Why she left a candle burning in her room?' The maid answered that she had 'left none, and that there was none but what she had brought with her at that time;' then she said it must be the fire; but that her maid told her was quite out, adding, she believed it was only a dream; whereupon Miss Lee answered it might be so, and composed herself again to sleep. But about two of the clock she was awakened again, and saw the apparition of a little woman between her curtains and her pillow, who told her she was her mother, that she was happy, and that by twelve of the clock that day she would be with her. Whereupon she knocked again for her maid, called for her clothes, and when she was dressed went into her closet and came not out again till nine, and then brought out with her a letter sealed to her father, carried it to her aunt, the Lady Everard, told her what had happened, and desired that as soon as she was dead it might be sent to him.—The lady thought she was suddenly fallen mad, and therefore sent presently away to Chelmsford for a physician and surgeon, who both came immediately, but the physician could discern no indication of what the lady imagined, or of any indisposition of her body; notwithstanding the lady would needs have her let blood, which was done accordingly: and when the young women had patiently let them do what they would with her, she desired that the chaplain might be called to read prayers; and when prayers were ended, she took her guitar and psalm-book, and sat down upon a chair without arms, and played and sung so melodiously and admirably that her music-master, who was then there, admired at it; and near the stroke of twelve she rose and sat herself down in a great chair with arms, and presently fetching a strong breathing or two she immediately expired, and was so suddenly cold as was much wondered at by the physician and surgeon. She died at Waltham, in Essex, three miles from Chelmsford, and the letter was sent to Sir Charles, at his house in Warwickshire; but he was so afflicted at the death of his daughter, that he came not till she was buried; but when he came, he caused her to be taken up and to be buried with her mother at Edmonton, as she desired in her letter."

This circumstance occurred in the year 1662.—Dr. Hibbert calls it one of the most interesting ghost stories on record; he does not however display much ingenuity, or he certainly felt himself in difficulty in his attempts to set it aside; for he simply remarks after saying, that let the physician say what he would, her death within so short a period proves that she must have been indisposed at the time of the ghost's prediction; all that can be said of it is, that the coincidence was a *fortunate* one, for without it the story would probably never have met with a recorder.

A credulous man unquestionably was old Aubrey, and his volume called "Miscellanies," he has perhaps grouped together many things which faith cannot very well swallow; but there are two cases which appear to be beyond any reasonable dispute. In September, 1690, William Barwick was hanged in chains, at York, for the murder of his wife. The following is a copy of the deposition which led to his conviction:

"On [illegible]day, September the 17th, 1690, at York assizes.*

"Thomas Lofthouse, of [illegible], within three miles of York city, sayeth, that on Easter Tuesday last, about half an hour after twelve of the clock, in the day time, he was watering quick wood, and as he was going for the second pail there appeared, walking before him, an apparition in the shape of a woman; soon after, she sat down, over against the pond, on a green hill; he walked by her as he went to the pond, and as he came with the pail of water from the pond, looking sideways to see if she sat in the same place, which he saw she did; and had on her lap something like a white bag, a dandling of it (as he thought), which he did not observe before. After he had emptied his pails of water, he stood in his yard, to see if he could see her again; but could not. He says her apparel was brown clothes, waistcoat and petticoat, a white hood, and her face looked extremely pale, her teeth in sight, no gums appearing, her visage being like his wife's sister, and wife to William Barwick.

"Signed, THOMAS LOFTHOUSE."

Barwick had told Lofthouse that he had carried his wife from Cawood to Selby, to her uncle's, to continue there during her confinement; but upon inquiry it appeared that this was wholly false.—Lofthouse immediately went to the Lord Mayor of York, and procured a warrant for his apprehension, as he could not produce his wife. The depositions before the magistrates will best tell the story:

"The information of Thomas Lofthouse, of Rufforth, taken upon oath, the twenty-fourth day of April, 1690,—

"Who sayeth and deposeth, that one William Barwick, who lately married this informant's wife's sister, came to this informant's house, about the fourteenth instant, and told this informant he had carried his wife to one Richard Harrison's house in Selby, who was uncle to him, and would take care of her; and this informant, hearing nothing of the said Barwick's wife, his said sister-in-law, imagined he had done some mischief, did yesterday go to the said Harrison's house, in Selby, where he said he had carried her to; and the said Harrison told this informant he knew nothing of the said Barwick or his wife; and this informant doth verily believe the said Barwick to have murdered her.

"THOMAS LOFTHOUSE,
"S. DAWSON, Mayor."

"The examination of the said William Barwick, taken the day and year above said,

"Who sayeth and confesseth, that he, this examinant, on Monday was seventh night, about two of the clock in the afternoon, this examinant was walking in a close, betwixt Cawood and Wistow; and he farther sayeth, that he threw his said wife into the pond, where she was drowned, and the day following towards the evening, got a hay spade at a hay stack in the said close, and made a grave beside the said pond and buried her.

"WILLIAM BARWICK,
"S. DAWSON, Mayor."

"The examination of William Barwick, taken the 25th day of April, 1690,

"Who sayeth and confesseth, that he carried his wife over a certain main bridge, called Bishopdyke bridge, betwixt Cawood and Sherburn; and within a lane about one hundred yards from the said bridge, and on the left hand of the said bridge, he and his wife went over a stile on the left hand of a certain gate, entering into a certain close on the left hand of the said lane; and in a pond in the said close, adjoining to a quickwood hedge, did drown his wife, and upon the bank of the said pond did bury her; and further, that he was within sight of Cawood Castle on the left hand; and that there was but one hedge betwixt the said close, when he drowned his said wife, and two Bishopslates belonging to the said Castle.

"Signed, "WILLIAM BARWICK,
"S. DAWSON, Mayor."

In accordance with the information in the confession of her husband, the body was found—and upon the avidence of that confession, to which he was compelled by the same apparition, he was hanged at York.

This is scarcely more extraordinary than the dream of the appearance of Maria Martin, and the consequent discovery of her body, murdered by Corder in the Red Barn. All England heard of this execution. In our own recollection it is said that the days of apparitions have gone by, but it may be doubted, perhaps, whether still they do not frequently appear. We shall see that all persons are not magnetically fitted to perceive that they are not in a state of rapport, or sympathy, or communication. Hence, the reason why always some are unable to perceive what others behold readily. Or what can be said to the following instance recorded by Dr. More?

In the year 1680, at Lumley, a hamlet near Chester-le-street, in the county of Durham, there lived one Walker, a man well to do in the world, and a widower. A young relation of his, whose name was Anne Walker, kept his house, to the great scandal of the neighborhood, and that with but too good cause. A few weeks before this young woman expected to become a mother, Walker placed her with her aunt, one Dame Care, in Chester-le-street, who promised to take care both of her and her future child. One evening in the end of November, this man, in company with Mark Sharp, an acquaintance of his, came to Dame Care's door, and told her that they had made arrangements for removing her niece to a place where she could remain in safety, till her confinement was over. They would not say where it was; but as Walker bore, in most respects, an excellent character, she was allowed to go with him; and he professed to have sent her off with Sharp into Lancashire. Fourteen days after, one Graeme, a fuller, who lived about six miles from Lumley, had been engaged till past midnight in his mill; and on coming down stairs to go home, in the middle of the ground floor he saw a woman, with dishevelled hair, covered with blood, and having five large wounds on her head. Graeme, on recovering a little from his first terror, demanded what the spectre wanted: "I," said the apparition, "am the Spirit of Anne Walker;" and proceeded accordingly to tell Graeme the particulars which I have already related to you. "When I was sent away with Mark Sharp," it proceeded, "he slew me on such a moor," naming one that Graeme knew, "with a collier's pick, threw my body into a coal-pit, and hid the pick under the bank; and his shoes and stockings, which were covered with blood, he left in a stream." The apparition proceeded to tell Graeme, that he must give information of this to the nearest justice of the peace; and that, till tis was done, he must look to be continually haunted. Graeme went home very sad; he dared not bring such a charge against a man of so unimpeachable a character as Walker, and yet he as little dared to incur the anger of the Spirit that had appeared to him. So, as all weak minds will do, he went on procrastinating, only he took care to leave his mill early, and, while in it, never to be alone. Notwithstanding this caution on his part, one night, just as it began to be dark, the apparition met him again, in a more terrible shape, and with every circumstance of indignation. Yet he did not even then fulfil his injunction; till, on St. Thomas's eve, as he was walking in his garden, just after sunset, it threatened him so effectually, that, in the morniug he went to a magistrate, and revealed the whole thing. The place was examined; the body and the pickaxe found; a warrant was granted against Walker and Sharp. They were, however, admitted to bail; but in August, 1681, their trial came on before Judge Davenport, at Durham. Meanwhile the whole circumstances were known over all the North of England, and the greatest interest was excited by the case.—Against Sharp the fact was strong, that his shoes and stockings, covered with blood, were found in the place where the murder had been committed; but against Walker, except the accounts received from the ghost, there seemed not a shadow of evidence. Nevertheless the judge summed up strongly against the prisoners; the jury found them guilty; and the judge pronounced sentence upon them that night, a thing which was unknown in Durham, either before or after. The prisoners were executed, and both died professing their innocence to the last. Judge Davenport was much agitated during the trial; and it was believed, says the historian, that the Spirit had also appeared to him, as if to supply in his mind the want of legal evidence. This case is certainly a solemn illustration of the maladministration of justice in an ancient court; yet the circumstantial evidence, arising from the appearance of the Spirit, appears very strong—the finding of the body—and the boots and stockings. Yet we need perhaps to live more immediately, within the circle of the circumstance, to pronounce upon it. None of us, however, reading this book, would like to take upon ourselves the responsibility of those daring jurymen, who durst venture to throw away life upon evidence, which, strong as it appears to have been, did not come to them, but only to one who had borne witness to them. There is a weird and awful light altogether about this trial.

[To be continued.]

* See "Miscellanies," by John Aubrey, Esq., F. R. S.

[From Buchanan's Journal of Man.]

THE PHILOSOPHY OF INFLUX.

Whether man is capable in this life of holding communion with higher Spiritual spheres, and bringing down an influx of Spiritual knowledge or power, to ennoble his daily existence, is an important practical question. The answer to such a question was not furnished by Gallian phrenology, which had not advanced sufficiently far to take cognizance of the immaterial nature of man—and which, as popularly taught, assigned all mysterious Spiritual phenomena to the jurisdiction of the organ of Marvelousness,—or, in other words, recognized them solely as subjective phenomena, indebted for their existence to an easy and irrational credulity. But there are deeper truths in nature than were recognized by the Gallian phrenology, and these mysterious truths, by their connection with our cerebral and physiological organs, become disrobed of their mystery.

Influx, or inspiration, is an important fact of our daily existence, and an important portion of moral science: and however mysterious it may have been made by the superstitious, it is not more mysterious in a scientific view, than any other ultimate facts in our constitution. To illustrate as simply as possible, let us sit for a few moments with a paper of medicine contained between the hands, and carefully watch the impression which it makes upon the hands, and from them diffuses through the whole organization. If our attention is closely fixed upon this operation, our sensibility increases, and the full influence of the medical substance may be imparted to our constitution. Even a letter held in this manner, may yield to our psychometric sense, an accurate conception of the writer's character; while, if carelessly held, with the attention directed to other subjects, no impression would be recognized. Thus, it is obvious that, whenever the appropriate faculty is called out, and the attention fixed upon any object, we are placed in the proper condition to receive all the peculiar influences which that object is capable of imparting to our minds. In other words, the mind of man tends to assume, with chameleon like facility, the hue of that with which the thoughts are in contact.

No one will question the truth of this principle in its familiar applications. No one will doubt that a mind habitually in contact with vice and crime will become morally deteriorated; or, that the same mind, habitually in contact with, and receiving instructions from the wise and good, will become correspondingly elevated. But it is not merely in physical contact, or in the moral contact of human society, that the mind evinces its power to receive an influx of ennobling or destructive influences. The entire physical and moral universe is adapted to operate upon the mind of man, and elevate, depress, or change it, into the likeness of those scenes which it habitually seeks. If our thoughts are habitually directed to the examples of the wise and the good, we cannot fail to derive from them an important influence upon our whole course of life.

If these principles be true, those faculties have an especially ennobling influence upon human nature which habitually direct our thoughts to the noblest examples of all that is great and good. The faculty of Reverence especially, has this influence. In its lower forms, belonging to that portion of the organ situated in the temples, adjacent to Fear, it reverences with abject servility, the physical power which belongs to wealth, office, and military command. Those who are governed by this inferior sentiment, are apt to be sycophantic followers and servile copyists of those who possess the power and wealth of society.

The nobler forms of the reverential emotion, belonging to the upper portion of the organ of Reverence, inspire us with an honorable regard for that which is truly great and noble, and for moral and intellectual superiority. Under the influence of this faculty, we have intense delight in contemplating a superior character; and, the mind being habitually attracted toward such characters, derives from their excellence an admirable moral influence. They become our habitual exemplars, and their good qualities, through sympathy and imitation, are transferred to our own bosoms.

But, when, instead of being guided by this noble faculty, the region of Arrogance and Vanity overrules, we are blind to the existence of any being higher than ourselves, and become unable to draw from the higher spheres of humanity any benignant influences for our own Spirits.

If, then, there be in human society, a moral power and inspiration, by which our nobler nature can be expanded and strengthened, may we not reasonably suppose that, in the vast magnificence of the universe, there are still greater powers, which we may seek, and from which we may draw incalculable treasures of Spiritual strength? If man himself be not the author of the universe, nor the source of the wisdom which it displays, there must be other powers greater than man, to which we may turn with equal confidence for moral and Spiritual inspiration of the highest character.

In the interior regions of the brain, lying along the median line, we have those higher and deeper powers which hold relation to the unknown and mysterious things of the universe. In the organ of Religion, which points to the Divine and Spiritual spheres, which are above and beyond us, there is a singular power of elevating man, within the range of benignant and ennobling influences.—Without referring to the Divine and Spiritual beings, with which man may be brought in relation, we may perceive, even in the organization of his brain, the grand and inspiring influence of the religious sentiment, when acting in its legitimate channel. Religion lies between the intuitive powers in front, which grasp the present, the past, and the future, by their sudden and mysterious power, and the commanding moral powers, located farther back, in the region of Will and Greatness. What does this arrangement tell us, but the explicit truth that the holy central element of our nature, which has been called Religion, must in its highest action, be accompanied by an angelic, far-reaching power of intellect, and a serene grandeur of moral power, the power of dignified and commanding will, impressing other minds, and controlling our own bodies to the greatest performance of which they are capable? In other words, the truly religious man, is not only morally great, being upheld and sustained as if by an invincible power,—the power of an unconquerable will,—but is also Divinely guided to seek and receive the truth,—to know his pathway in life, to live wisely and successfully. If this be the truth, apparent in the constitution of the brain, that Religion inspires alike the will and the intuitive intellect, it will not be deemed strange that the exterior world should be constructed in accordance with similar principles, and should teach us similar truths. In other words, it is not unreasonable that, as all our faculties point to a certain sphere of the exterior world in which their destiny is fulfilled, so should the organ of Religion bring us into relation with Divine and Spiritual things, from which may be derived a limitless influx of power, of good, and of truth.

If the higher forms of Reverence, in their terrestrial action, bring us into relation with the noblest embodiments of human excellence, and draw therefrom inspiring influences of goodness and of greatness is it not probable that the organ of religion, looking to that which is beyond all humanity—to the infinite source of human perfections, and the infinite power of the Deity, should bring from its sublime object, an inspiration still higher, greater, and more powerful? And, on the other hand, if the very structure of the brain demonstrates this inspiring power in the organ of Religion, is it not probable that an organ exercising powers of so noble a character, sustains a correlation in the outer world, to the sublimest and greatest of all objects that may be conceived by man? It would violate the symmetry of Anthropology, and uniformity of the relations of the human faculties to exterior objects, to deny that the noble and inspiring faculty of Religion points to that higher sphere or higher power, which is the source of all grand inspiration.

In thus following the manifest dictates of cerebral and mathematical science, we are impelled to the conclusion that, the Divine and infinite author of the universe has established in man a governing faculty, with its organ lying at the very summit of his person, by which he perpetually maintains his relation to the infinite Author of his being, and derives from him through that connection, a perpetual influx of Spiritual life and truth, with moral power and goodness, and all that gives to man a God-like development.

Why, then, according to our science, should man engage in acts of prayer? Can he expect the omnipotent and omniscient Deity to change his plan and laws of creation at the request of an humble creature? The presumptuous arrogance of an essentially irreligious mind, may suggest this view, but true science, and true religion, which is never vain or arrogant, suggest a different view.

Prayer is the exercise of Religion, Reverence, and Sublimity. It is the turning of the mind away from the exciting, the degrading and the vicious, to contemplate and commune reverentially with the calm and holy things of the Spiritual universe—God, eternity, the divine laws, and the angels that minister to human elevation.

Prayer is especially necessary to man, when he has turned away from the Divine source of inspiration, and in the selfish and degrading scenes of life, amid the gloomy struggles of the passions, has lost his connection with the Divine source of light and life, until his firmament has become overclouded, and the pathway to Heaven obscured and lost.

Prayer is the earnest aspiration of the soul, soaring up to re-establish its communication with the Divinity, and to make a pathway through the clouds, by which the Divine light may again flow into the interior of man.

Influx or inspiration is, then, the continual enjoyment and illumination of unclouded souls, which allow no obstructing medium to stand between the Divine and the human. Man may debase himself, until his firmament is over-cast with darkness,—until the skylights of the mind are dingy and opaque, or, on the other hand, he may cultivate his relations to the infinite, and live in the sunshine, the warmth, and the power which flow thro' the faculty of Religion, not only from the limitless source of power and goodness, but also from the minor and more proximate spheres of Spiritual life and happiness.

AN ICEBERG.—An iceberg is one of God's own buildings, preaching its lessons of humility to the miniature structures of man. Its material, one colossal Pentelicus; its mass, the representative of power in repose; its distribution, simultating every architectural type. It makes one smile at those classical remnants which our own period reproduces in its Madelines, Walhallas, and Girard Colleges, like university poems in the dead languages. Still we can compare them with the iceberg: for the same standard measures both, as it does Chimborazo and the Hill of Howth. But this thing of refraction is supernatural throughout. The wildest frolic of an opium eater's reverie is nothing to the phantasmagoria of the sky to night. Karnaks of ice, turned upside down, were resting upon rainbow pedestals; great needles, obelisks of pure whiteness, shot up above their false horizons, and, after an hour-glass-like contraction at their point of union with their duplicated images, lost themselves in the blue of the upper sky.—*Dr. Kane's Journal of the Grinnell Expedition in Search of Sir John Franklin.*

SKETCH OF LUTHER.—A coarse, ragged, plebeian face it was, with great crags of cheek bones—a wild amount of passionate enery, and appetite! But in his dark eyes were floods of sorrow; and deepest melancholy, sweetness, and mystery, were all there. Often did there seem to meet in Luther the very opposite poles in man's character. He, for example, of whom Richter had said that his words were half battles, he, when he first began to preach, suffered unheard of agony. "O, Dr. Staupitz, Dr. Staupitz," said he to the vicar-general of his order, "I cannot do it. I shall die in three months. Indeed I cannot do it." Dr. Staupitz, a wise and considerate man, said upon this, "Well, sir, Martin, if you must die, you must—but remember that they need good heads up yonder, too. So preach, man, preach—and then live or die, as it happens." So Luther preached and lived, and he became, indeed, one great whirlwind of energy, to work without resting in this world; and also before he died he wrote four hundred books!—books in which the true man was!—for in the midst of all they denounced and cursed, what touches of tenderness lay. Look at the Table Talk, for example. We see in it a little bird, having alighted at sunset on the bough of the pear tree that grew in Luther's garden, Luther looked up at it and said; "That little bird, now it cowers down its wings, and will sleep, there, so still and fearless, though over it are the infinite starry spaces, and the great blue depths of immensity! Yet it fears not—it is at home. The God that made it too is there!" The same gentle spirit of lyrical admiration is in the other passages of his books. Coming home from Leipsic in the autumn season, he breaks forth into living wonder at the fields of corn. "How it stands there," he says, "erect on its beautiful tape stem, and bending its beautiful golden head with bread in it—the bread of man sent to him yet another year!" Such thoughts as these are as little windows, through which we gaze into the interior of the serene depths of Martin Luther's soul, and see visible, across its tempests and clouds, a whole heaven of light and love. He might have painted—he might have sung—could have been beautiful like Raphael, great like Michael Angelo.

As it was, the streams of energy and modesty met in his active spirit. Perhaps, indeed, in all men of genius, one great quality strongly developed might force out other qualities. Here was Luther, a savage kind of a man, as people thought him—a wild Orson of a man—a man whose speech was ordinarily a wild torrent that went tearing down rocks and trees—and behold him speaking like a woman or a child. But no sentimentalist was he! A tolerant man, but with nothing of sentimental tolerance. He went to the real heart of that matter. When his reforming associates made a vast fuss about a surplice that somebody or other wanted to wear, he ended the matter with a "what ill can a surplice do us? Let him have three surplices, if he will. That is not our religion, nor interferes with it at all. *Domine miserere me.* That is what we have to think; that is what we must think the essential of Christianity."

Nothing of what is commonly called cant, or pride, or ambition, was in Luther. It was this that made him not higher than the lowest man with a soul, not yet lower than the highest. Thus, when he was threatened with the anger of "Duke George," if he went to Leipsic, but if he had, nothing on earth should prevent him. If it rained Duke Georges for nine days running, there he would go. Well, and this man, who thought and acted in this way, passed a whole life of suffering! He was a deeply melancholy man. More labor had fallen on him than he could rightly bear, and it was in vain to be released, he toiled and sorrowed on. Even with Satan himself, the evil principle of the world, was he destined to use high argument. Men would laugh at that, and a cheap game, indeed, was ridicule; but be it recollected that in Luther's days God and the devil were equally real, and that he thought he was from the first, as when that vision of the crowded house tile of the old city of Worms, a man specially selected to fight with devils. Well, then, he sat alone one night—he was translating the 131st Psalm, and pondering with deep significance, he had sat fasting for two days, when the devil rose and stood before him, and opened the famous dialogue, accusing Luther with crime, and threatening him with hell, and terrifying him to recant. All which the Christian put an end to at last, by taking up his ink bottle and flinging it at the devil. The mark made by the ink on the wall is shown to this day; and a memorable spot, truly, is that spot—a spot that may mark at once the greatness and poverty of man!—the terrors of a delusion which any doctor's or apothecary's apprentice could explain now-a-days; but also of a courage that could rise against what seemed to be the bodily impersonation of darkness and despair, and of enmity to good. No braver man than Luther ever appeared in Europe.—*Carlyle.*

ANIMATED CLOCKS.—In China the inhabitants of the provinces turn their cats to a most useful purpose, if we may believe the following story which is related by M. Hue, in his travels in China:—

"One day, when we went to pay a visit to some families of Chinese Christian peasants, we met near a farm, a young lad who was taking a buffalo to graze along our path. We asked him carelessly as we passed, whether it was yet noon. The child raised his head to look at the sun, but it was hidden behind thick clouds, and he could read no answer there. 'The sky is so cloudy,' said he, 'but wait a moment:' and with these words he ran towards the farm, and came back a few moments afterwards with a cat in his arms. 'Look here,' said he, 'it is not noon yet;' and he showed us the cat's eyes, by pushing up the lids with his hands. We looked at the child with surprise, but he was evidently in earnest; and the cat, though astonished and not much pleased at the experiment made on her eyes, behaved with most exemplary complaisance. 'Very well,' said we, 'thank you,' and he then let go the cat, who made her escape very quickly, and we continued our route. To say the truth, we had not at all understood the proceeding; but we did not wish to question the little pagan, lest he should find out that we were Europeans by birth.

As soon as ever we reached the farm, however, we made haste to ask our Christians whether they could tell a clock by looking into a cat's eyes. They seemed surprised at the question; but as there was no danger in confessing to them our ignorance of the properties of the cat's eyes, we related what had just taken place. That was all that was necessary; our complaisant neophytes immediately gave chase to all the cats in the neighborhood.

They brought us three or four, and explained in what manner they might be made use of for watches. They pointed out that the pupil of their eyes went on constantly growing narrower until twelve o'clock, when they became like a fine line, as thin as a hair, drawn perpendicularly across the eye, and that after twelve the dilation recommenced. When we had attentively examined the eyes of all the cats at our disposal, we concluded that it was past noon, as all the eyes perfectly agreed upon the point. We had some hesitation in speaking of this Chinese discovery, as it may, doubtless, tend to injure the clock-making trade, and interfere with the sale of watches; but all considerations must give way to the spirit of progress. All important discoveries tend in the first instance to injure private interests; and we hope, nevertheless, that watches will continue to be made.